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The Nation.

NEW YORK, THURSDAY, APRIL 30, 1908.

The Week.

Considerably more than half of the delegates to the Chicago Convention have now been chosen. The full roll, as fixed by the National Committee, will be 980—491 to nominate. Secretary Taft has a far larger number than any other candidate. His total is variously stated; but a reasonable estimate would be that he has now at least 280 upon whom he can absolutely depend. With so great an acquired momentum, it is not surprising that his nomination is regarded as highly probable. Yet it has often happened that the leading candidate has been beaten by a combination of his rivals. This was so in the Republican Conventions of 1860, 1876, 1880, and 1888. The question now chiefly in debate is whether Taft will be able to pick up enough votes to secure the nomination on the first ballot. Where will he get the 220 additional delegates that he needs? New England has distinctly disappointed his managers. They confidently predicted that Taft would have at least 52 out of the 82 New England delegates; but it will apparently stand at about 34 for Taft to 48 against him. Turning to the other Republican or doubtful States, we find that Secretary Taft is likely to fall considerably short of a nomination on the first ballot, without support from the Southern States. To succeed, he will have to secure and hold the delegations from States like Arkansas, Mississippi, and Alabama, where there is no Republican vote, and no Republican party except office-holders.

The fact that the Illinois Democratic Convention has voted instructions for Bryan is not so important as the way in which that result was brought about. Roger Sullivan dominated the convention, and himself heads the list of Bryan delegates at large. Now, he is the man whom Bryan denounced at St. Louis in 1904 as no better than a highwayman. Nor can people have forgotten Bryan's attack on Sullivan two years ago, when he tried to read the Illinois boss out of the party, and declared that no self-respecting and honest Democrat could have anything to do with so corrupt a politician. To-day, however, this same political highwayman and corruptionist is holding his State for Bryan. The spectacle cannot fail to disturb those who have believed that Mr. Bryan, with all his vagaries, was morally sound and sincere and would not stoop to a sacrifice of principle in order to profit personally. He, of course, will have his retort ready. He will point to Boss Cox, now a Taft delegate, after being excoriated by Taft. He may even point to "Lou" Payn as a district delegate for Hughes. In the latter case, however, nobody can allege that there was anything approaching conference or agreement. Gov. Hughes has kept his hands off wholly; and if district conventions chose disreputable men, that was their affair. But in Illinois, Bryan came to an understanding with Sullivan, put his interests in the hands of the boss, and, on the plea of "harmony," urged his friends to acquiesce in a coalition with a man whom he had affirmed to be an unmitigated scoundrel. This can but imperil one of Mr. Bryan's best assets. People have thought him a fanatic, but have believed him straight. Can they believe him so after his striking hands with Sullivan?

The President's friends are just now introducing us to a new conception of his character. After long holding him up as the most simple and direct of men, they to-day picture him as a statesman who goes to his goal by the most circuitous of routes. He urgently asked Congress for four battleships, and set all his faithful servants to working for them night and day; but he did not really want them. He was actually after only two, which Congress was all along prepared to give him. Hence, his apparent rebuff is truly a triumph. He is fairly "exuberant" with joy, the New York *Tribune's* Washington correspondent tells us, at having been voted down in the House by 199 to 83, and in the Senate by 50 to 23. This is exactly what he was working for. A similar explanation is made of Mr. Roosevelt's latest special message to Congress, enumerating again the things he wishes done before adjournment. In sober fact, we are told, he has not the slightest expectation that they will be done; indeed, he does not really want them done. He is not thinking of Congress. His thoughts are as far away from the present scene as those of the dying gladiator. This "special-extra" message is designed for some veiled and distant purpose—perhaps for the Republican platform; possibly, for a Roosevelt campaign in 1912. This is uncertain; the only certain thing is that the message has not the aim that it pretends to have. The hunter is not shooting where he looks. One part of this new theory of the President as a man who gains his ends by indirection, it is, of course, easy to understand. He never loses. That is a fixed point. It is inconceivable that he should not have his way. Therefore, if he appears not to get it, this only shows that his real objective has not been understood. His bullet always goes home. Foolish people may think that he was intending to bring down four battleships, but the result shows that he never had a thought of bagging more than two. This we can readily understand. It is a necessary part of that logic about Roosevelt, which, like that celebrated by old Thomas Fuller, whatever the premises, always brings out praise and glory in the conclusion.

We must say, however, that it involves something of a wrench to break away from our fond idea of the President as one all spontaneity and straightforwardness. Americans have taken deep satisfaction in his bluntness, his openness, his advertising of his purposes, his whole-hearted fashion of seeing what he wants and going after it without qualm or hesitation. The thought of slyness is absolutely contradictory to current thought of Mr. Roosevelt. That he should ever come to think that a zig-zag is the shortest line between two points, one would have said to be incredible. But since his closest friends now insist upon clothing him in craft as with a garment, we must do our best to adjust ourselves to the new version of his nature. Evidently, this makes it hard to comment intelligently upon what he says or demands, because, according to this latter-day theory of President Roosevelt, he means and desires something quite different. His special message crying aloud for four battleships was thus all a blind. When he wrote to Congressman Humphrey "I am unable to understand objection to building these four battleships by any good American," he did it with a wink. Then, too, if special messages are not what they seem, it is rather futile to try either to criticise or to commend them. When the President leaves out, in his list of the measures which he desired to see "enacted into law," the removal of the duty on wood pulp, and the reduction of the rates on printing paper, that may be only his way of laying fresh emphasis upon that subject. When once you accept the view that the President is roundabout and furtive, as his friends proudly assert, troubles of interpretation thicken upon you. For our part even though it be taken as an unfriendly attitude, we cannot go over to this notion of a "devilish sly" Roosevelt. We must go on thinking of him as one who talks straight and hits out from the shoulder. This implies, of course, that he sometimes makes mistakes, and sometimes gets beaten. This is hard for flatterers to admit, but better that than to set up the doctrine that the frank and

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forthright Roosevelt is two-faced and two-tongued. It ought not to be considered praise of anybody but a Turkish statesman, that the only safe inference to make from his words is that they do not mean what they say.

When you consider for a moment that this $500,000 which was contributed by a single corporation in this city was more than we were able to raise in either of the campaigns in which I was a candidate from more than 6,000,000 voters, you get a fair idea of the tremendous influence, one way or another, that the corporations can exert if they want to.

In these words Mr. Bryan comments on the revelation that the street railways of New York city had contributed within a few years a half-million or more to politics. This fact, brought out by Thomas F. Ryan's testimony before the grand jury, is, as Mr. Bryan says, not exactly news; "it merely gives us some details we did not know before." Since the last Presidential election the evidence has poured upon us in a torrent. The echoes of Mr. Roosevelt's impassioned denial of Judge Parker's charge as to campaign contributions from the corporations had hardly died away, when the flood-gates were opened. First came the admission that each of the three large life insurance companies had paid $50,000 to help elect Mr. Roosevelt; and behind this display of patriotism loomed the whole vast system, managed by Andrew Hamilton, for accelerating or stopping the passage of laws. Then the letters between E. H. Harriman and President Roosevelt were published—"You and I are practical men"—showing that the President had persuaded Mr. Harriman to raise $260,000 late in October, 1904, for the obvious purpose of buying votes in this State. "The result," said Mr. Harriman, was "that at least 50,000 votes were turned in the city of New York alone." And now comes this last addition to the list—the Metropolitan Street Railway. It backed any party from which it could secure a *quid pro quo*. The managers of this traction company robbed their stockholders in order to oppose Mr. Bryan; robbed them in order to purchase support of Democrats and Republicans at Albany; robbed them in order to fatten Tammany under Charles F. Murphy. It was an orgy of political debauchery. But people are stirred as never before about the relations between corporations and politics In the coming election it will go hard with any party which is believed to draw support from the treasuries of railways, lighting companies, protected manufacturers, and Trusts. If Mr. Bryan runs for President, that adroit speaker will make terrible onslaughts upon the Republicans, against whom the evidence relating to the use of corporation money in former elections is already overwhelming. Then, should Congress refuse to pass Representative McCall's bill providing for publicity of campaign contributions, the argument can be used with double force. Fervent protests of injured innocence, either from Mr. Roosevelt or Mr. Taft, will fall on dull ears.

When party leaders frantically urge Congress to "do something," in an intricate matter like currency legislation, there is danger ahead. The burden of the news from Washington is that the President, the Speaker, and Senator Aldrich are convinced that "something" must be done. What it is, they do not know and cannot agree; but they assert that the country was promised a law of some kind, and that at all hazards, some kind of hugger-mugger bill must be whipped through. The present plan appears to be to get the whole matter into conference between the House and Senate. Speaker Cannon is to drive a mutilated measure through the House; when it gets to the Senate, Aldrich is to amend it by substituting his own bill; and then everything will be left to a conference committee. Tariffs have been made in that way, so why not currency laws? It is expected that Congress will be jaded in the flurry of the closing session, and that the Aldrich bill can thus be snatched from defeat at the last moment. Not only is such procedure highly objectionable, but the results, if the plan succeeds, will be not at all what is predicted. Instead of Republicans being able to point to a currency bill which keeps the party's promise and satisfies the country, they will be on the defensive. The party will be charged with passing a law which the banking opinion and expert economists of the country almost unanimously condemned. Another charge, difficult of denial, will be that the Aldrich bill was forced through by a speculative clique, with its own ends to serve. The West would resound with the cry of a Wall Street job behind Aldrich. Furthermore, a makeshift measure would distract attention from the need of thorough reform. From every point of view, therefore, the scheme to pass a vicious currency bill on the plea of political exigency ought to be fought without truce by all clear-headed and patriotic members of Congress. The Aldrich bill has been fairly beaten by open argument. It should not now be allowed to succeed by a deal in conference committee or a parliamentary trick.

The representatives of 774 newspapers assembled in this city at their annual convention unanimously asked that Congress and President grant them "immediate relief from the exactions of combinations of paper-makers." At the same time, in Washington, one man was thwarting all prospects of aid at this session of Congress. Speaker Cannon was bringing about the adoption of a resolution for a special committee to investigate conditions in the paper trade. The obedient Republican majority voted as he wished, thereby putting an end to all hopes of change in the tariff at this session. The "stand-patters" have won all along the line; the President, the great body of revisionists, the newspapers of the country have appealed in vain. The press may as well acknowledge its defeat cheerfully. It is mightier than the sword, but less powerful than the Speaker of the House—and those interests whose will he obeys.

The decision of the Judiciary Committee of the House of Representatives that the bills for the purchase of the Appalachian and White Mountain forests are unconstitutional is accompanied by an important opinion. The committee held that the Federal government has no power to acquire lands within a State solely for forest reserves, but that under its Constitutional power over navigation Congress may purchase lands and forest reserves in a State, provided it is clear that such reserves have a "direct and substantial connection with the conservation and improvement of the navigability of a river, actually navigable either in whole or in part, and any appropriation made therefor is limited to that purpose." While this is, on its face, a defeat for those who have been backing the existing bills, it really means that a road to certain success has been pointed out. A new bill complying with the requirements of the committee will be before Congress in a day or two, and if it does not pass at this session, it will be pushed with greater energy at the next, with the question of Constitutionality wholly out of the way. More than this, the committee's decision is of vast importance as opening the way to that most desirable end—the preservation of the headwaters of all our great rivers. Hence, the forest enthusiasts and the Bureau of Forestry are reported to be in high spirits over the prospects of the immediate and the distant future.

Why did the Legislature of the State of New York adjourn with open insults to the Governor? Had any member a grievance against him which could be publicly stated? The most embittered Assemblyman could not allege that Gov. Hughes has not been absolutely honest. The most drunken Tammany Senator could not assert that he has not been unusually laborious, conscientious to a degree, patient and courteous; nor that he has brought to his work great ability and lofty personal standards. He has not attempted to cheat the Legisla-

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ture. He has neither bargained nor log-rolled; has not used his veto power, or the threat of it, to terrorize legislators, nor has he trafficked in patronage to buy their votes. Furthermore, it is admitted by all impartial observers, outside the State as well as in it, that Gov. Hughes has won a reputation and conquered an admiration not equalled by any Governor of New York since Tilden and Cleveland. What, then, is the explanation of the strong dislike? Putting minor reasons one side, the chief one is that the Governor has endeavored to hold the Legislature to its duty. He has sought to make it in fact, what it is in theory, truly representative of the whole people. What he had to face was a set of men too many of whom were "owned" by bosses like Barnes of Albany. To such legislators broad an sound public policy meant little compared with the exigent demands of politicians whom they feared, or powerful men whom they courted. And the secret of their rage at the Governor is that he has not only stood for the people in general, but has gone out into the districts and proved that many legislators were misrepresenting their particular constituencies. Wherever you find any kind of association of God-fearing and right-living citizens, there you find cordial and admiring support of Gov. Hughes. In flouting him, the Legislature is but flouting the most respectable and weighty sentiment of the State. Now, we would ask if the Republican party in New York can afford to see a man like this thwarted by crawling politicians? Can New York Republicans sit by unmoved and see this Governor frustrated by such creatures as Barnes and Woodruff, in alliance with McCarren and Grady? Above all, can they contemplate without dismay the spectacle of the plain mandate of the people, as written in the Constitution, nullified by politicians making themselves tools of men who would coin money out of public vice? If Gov. Hughes's sincere and determined effort to get the people's will against licensed gambling enacted into law be defeated by partisan schemers and underground intriguers, what is going to be the effect on the political party responsible for the grievous failure?

The celebration of the centenary of the Catholic diocese of New York this week is an event to appeal strongly even to those not of the Catholic faith. Note, for example, how much the steady ongoing of Catholic activity has done to extinguish, or at least silence, ancient prejudices. Remembering the old and bitter anti-Catholic feeling, we mark a great transformation in saying that to day the Protestant churches would look upon the extinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological conviction has broken down; but that tolerance has broadened and that eyes have been opened to see the facts. We are certain that Protestant denominations would be appalled if they were asked to take over the work of the Catholic Church in New York. They could not begin to do it. Even if they had the physical resources—the men and money and buildings—they would have neither the mental nor moral ability. For long years now, the Catholic Church in this great port has been receiving and controlling and assimilating one influx of foreign peoples after another. It has held them for religion, and it has held them for citizenship. No one can soberly reflect upon this vast labor of education and restraint without becoming convinced that it has been an indispensable force in our public life. The Protestant churches have been and are now more than ever unfitted, whether by temperament or methods, to attack so gigantic a problem. They lack the authority—the compelling force of supernatural fears, if one insists. Nothing but a venerable and universal institution, always the same yet always changing, could have taken her incoming children—the raw material of Americans—and done for them what the Catholic Church in this city has done during the memorable century now rolled past. Even those who cannot pretend to speak of Catholic dogma with entire sympathy, must confess that some of its moral results have been admirable. The firm stand of the Church in the matter of marriage and divorce, for example, seems more and more a blessing as the laxness of law and of custom, in that respect, goes on increasing. The testimony which the Church has borne to the ideal of the Christian family is something which cannot be overlooked when those who are not sons of the Church are reckoning up their debt to her. We may be grateful for every steady and powerful teacher of goodness, like the Catholic Church. More and more is the world coming over to the position of George Eliot's dear woman who said that if there was any good to be got in this world, mercy knew we were in need of it.

As Winston Churchill himself admits, his defeat for reëlection in the northwest division of Manchester is a serious blow to the new Ministry. And yet it must not be overlooked that this is normally a Conservative constituency, consistently held by the Conservatives by large majorities until 1906. It was, therefore, known that the contest would be a serious one for the Liberals. Mr. Churchill showed himself an excellent campaigner, keen, vigorous, and energetic besides being quite imperturbable when under fire. At one of his meetings, a man in the gallery called out "Rot." "The gentleman who says rot," responded Mr. Churchill instantly, "no doubt expresses very well what is in his head." When the speaker said that he felt confident of success, the gallery disturber replied: "I don't." "Well," said Churchill, "I have fought four elections, which is more than the gentleman in the gallery has." When Churchill asked what would be the consequence of his defeat, the gallery hecklers responded: "Beer." "That," answered Churchill, "might be the cause. I am talking of the consequences." But his readiness and good temper have now availed him not at all, and though, as he has declared, his defeat will not cause the resignation of the government, it is plain that this fresh blow to the Liberals is to be made much of by the Conservatives as a victory for protection. Free trade in England is fortunately not dependent upon one bye-election or ten; and it is open to much question whether the old-age pension policy of the government and other acts are not as much responsible for Mr. Churchill's defeat as any desire for protective duties. At any rate, it is a plain warning to the new Prime Minister to set his house in order.

Political discussion in Europe turns for the moment from Macedonia and the Baltic to the North Sea and the succession to the Dutch throne. Queen Wilhelmina's narrow escape from a carriage accident a few weeks ago has helped to bring forward in the public mind the possibility of a sudden change of dynasty, if not of régime. The old German spectre has loomed up again. The nearest legal heir, in case of the Queen's dying without issue, is a Prince Henry of Reuss, and it is assumed that the succession of a German prince would mean the hastening of the absorption of Holland by the German Empire. The way out is by a change in the Constitution which should vest in the Dutch Parliament, sitting as a convention, the power of selecting a successor to Queen Wilhelmina or of transforming the monarchy into a republic. A revision of the Constitution was first broached in 1905, but two years later, when the Queen outlined the scope of the commission's work, the articles dealing with the succession to the throne were omitted. The powerful conservative element headed by ex-Premier Kuijper is sharply opposed to the suggestion of a republic, and the chances are that nothing radical will be done in the way of Constitutional changes. Why it should be taken for granted that a German prince, when placed on the Dutch throne, would lend himself to Pan-Germanic ambitions, is not quite apparent. Human nature and experience would argue that such a ruler would give his first care to retaining for himself and his successors an independent throne that is well worth occupying.

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THE ARBITRATION TREATIES.

Too little attention has been given by press or public to the ratification by the Senate of the arbitration treaties with Great Britain, Spain, Italy, Switzerland, Portugal, and France. Only two weeks ago it was thought that the convention with England would fail because of Irish opposition; yet it went through with no trouble whatever, to the great credit of the Senate. Indeed, those who are inclined to find fault with that body for its sins of omission, ought to write this action large on the credit side. The ratification of these treaties is not only in itself a reason for national pride, but is another long step in the direction of international peace.

In 1905 general treaties of arbitration with the same countries were signed and laid before the Senate. Those treaties undertook to specify the main classes of international differences to be submitted to arbitration after a special agreement between the two nations. The Senate then held that there could not be a general agreement, but that there must be a treaty to cover each specific case, the treaty to be laid, of course, before the Senate. When the Senate enforced this view by its amendments, the State Department declined to accept the treaties, and they perished. So far as the British treaty of 1905 was concerned, the Senate really set out to destroy it because of the Irish agitation against it. In all fairness to the Senate, it should, however, be added that Mr. Roosevelt, by his sweeping proposal that he should have complete discretion as to an agreement with San Domingo, gave the Senate the very excuse it was looking for to put an end to the arbitration treaties.

The Senate's kindlier disposition towards the treaties of 1908 is due primarily to the recession of the Executive from its previous position. In the English treaty, for instance, it is now expressly stipulated that special agreements for arbitration are to be made by the President "by and with the advice and consent of the Senate"; while Ambassador Bryce obtained for England the right to refer to any self-governing dominion of the British Empire for its concurrence a special agreement affecting its interests in any manner. In so far as this admission of the Senate as a party to the procedure weakens the arbitration, it is to be regretted. On the other hand, if reference of an arbitration agreement to the Senate for approval introduces, beyond dispute, some clumsy machinery and causes delay, it nevertheless gives another opportunity to bring to public attention the facts in each particular case and to build up a sound opinion. It is evident that both Secretary Root and Mr. Roosevelt have come to recognize that even with this reference of each case to the Senate, the treaties are of such great value that the point may properly be conceded. The general public will, we think, concur. After the failure of the Hay-Pauncefote treaty of 1897, as well as that of 1905, it marks distinct progress, not only to have the treaty go through, but to have it ratified without the usual accompaniment of threats and insinuations that behind the treaty lies an intention to steal Cuba or the Philippines, or what not. We may add that a similar treaty with Germany is now being drafted. Japan, also, we hope, will not be overlooked.

Since all questions adopted for arbitration are to go to the permanent court of arbitration at The Hague, the importance of that body is demonstrated anew; and it is therefore particularly fitting that the Senate should deal generously with the conventions signed by the American delegation to the last Hague Conference. Of the ten signed, all but one have been favorably reported by the Committee on Foreign Relations; and also one of the three not signed by our representatives.

Of course, the new treaties do not mean that each nation binds itself to submit every question to arbitration and to abide by the result. The subjects to be arbitrated do not affect the "vital interests, independence, or the honor of the contracting states"—and the last term may cover anything in the eyes of a jingo. None the less, the habit of arbitrating disputes is what lovers of peace wish their governments to acquire, and the more questions are arbitrated the easier will it be to submit others to the decision of a third person or of an international tribunal; the more difficult it will be to stir up a feeling that this country is going to be forever humiliated by a failure to win its point in a fisheries or a boundary dispute. Eighteen years ago international arbitration was little more than a hope; to-day it is an accepted policy; and since this country has already made twelve specific special agreements for arbitration, there is every ground to believe that as time passes the Senate will view this policy more and more broadly.

"SPANKING" CASTRO.

Only last week flaring headlines announced: "Roosevelt Will Humble Castro." Now we read that the Administration has practically abandoned hope that Congress will at this session authorize the President to take punitive measures against Venezuela. It looks, therefore, as if Castro would once more escape that "spanking" to which the Administration and some gray-haired Senators believe him thoroughly entitled. Our ungrateful South American protégé is to go his own way once more; nothing is to prevent Castro from making faces at us, writing sarcastic editorials in his pet newspaper, and saying that Americans are "vain with the thought that they are standard-bearers of justice and the paladins of liberty." President Roosevelt may rage if he pleases; Secretary Root may continue to feel that the dignity of the United States has been flouted and the decencies of diplomatic intercourse violated. Castro will hold to his course, cheered by the thought of having once more balked an adversary many times bigger than himself.

The Senate is well advised in not commissioning the President to do as he sees fit along the coast of Venezuela this summer. This is not merely because of Mr. Roosevelt's impulsiveness and love of military glory. Such an enterprise should not be undertaken without careful consideration of consequences. One reason for the sudden cessation of the clamor for reprisals is that many persons doing business with Venezuela "have urged that nothing be done." Their trade would be ruined, perhaps for years to come, since other foreigners would quickly seize the opportunity to step in. Another result would be to intensify the existing dislike of Americans, and to solidify the entire Venezuelan people under Castro's leadership. When the allies, Germany, Italy, and England, undertook to blockade the Venezuelan ports and to bombard Puerto Cabello, in 1902, men whom Castro was said to have ruined, the political exiles in Caracas, even those who had been thrown into jail for opposing the will of the dictator, offered him their swords and begged to be allowed to fight against the foreigners. From this point of view, the United States could do Castro no greater favor than to resort to belligerent or quasi-belligerent measures. We should thus relieve him of all fear of a revolution for some time to come.

Even if the United States should blockade the ports of La Guayra and Puerto Cabello, Castro would remain unmoved. We might indeed take possession of the customs houses, although we have no money claims against Venezuela. Were we prepared to land an army of 25,000 men, we might even capture Caracas. But with the capital in our hands, we should neither lay hands on the government that is said to have ill-treated us, nor win the submission of the people. It is well to remember that when President Roosevelt succeeded in inducing Germany and England and their ally to submit their claims to arbitration in 1902, Castro was quite ready to fight on, even with Puerto Cabello at the mercy of the foreign vessels.

What is more, the Venezuelans are warlike by nature. Castro's army of 10,000 men suggests comic opera in its appearance; but they are remarkably ready to die for their country or cause. In one of their recent revolutions, at the battle of Victoria, 6,000 out of the 24,000 men engaged were killed in almost hand-

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to-hand conflict. Not only are they fighters, but in repelling an invasion they would have the help of great natural advantages. Caracas itself lies 3,000 feet high, and, although less than seven miles from the coast as the bird flies, is separated from it by mountain peaks rising 6,000 feet above the city's streets. The defiles through which any invaders must pass afford abundant opportunity for vigorous defence by small bodies of men. Indeed, Caracas is held to be impregnable from the Puerto Cabello side. The Venezuelans would be further assisted by their climate, which is more deadly than that of Cuba, or, as some think, than that of the Philippines. Caracas is damp and malarious, and its inhabitants suffer from mountain fevers, catarrh, liver troubles, and severe rheumatic complaints. During the summer it is visited by *la fiebre perniciosa*—a kind of yellow fever. At La Guayra the port has just now had to be closed because of the appearance of a mysterious plague. Obviously, should Mr. Roosevelt ever seriously take in hand the spanking of Castro, he would be forced either to keep his forces on his ships, or to pay a heavy price for his temerity.

The reasons, then, for going slow in this business of spanking Castro are strong enough to appeal even to one who despises a weakling and craven. But behind all this is the question whether we ought to take up arms at all against a weaker nation because we do not like the decision of its courts, or the manners and actions of its officials. Those citizens and investors who went to Venezuela knowing just how badly it is governed and precisely how despotic, arbitrary, and probably corrupt Castro is, took chances of loss with their eyes open. Moreover, the United States could ill afford to take up the case of an asphalt company which has been proved guilty of fomenting one revolution. To go behind court decisions is what this country asks of Venezuela; yet plenty of foreigners residing there believe in the honesty of the courts. Refusal to arbitrate individual claims is Castro's chief offence. Shall the United States for that cause reverse an historic policy, risk a long and bloody campaign, destroy a valuable trade, and spread fear and hatred throughout South America? The sober common sense of the Senate has said no.

STRATIFIED HISTORY.

Recent disclosures of the practices of public service corporations will compel the scientific historian to add another important source to the recognized material from which history is now painfully educed. We refer, of course, to books of account, where they have not been prudentially committed to the flames like their Sibylline predecessors. And in the same rank must be placed the checkbook stub and the tell-tale vouchers—where they remain to challenge the scrutiny of the investigator or the grand jury. To the importance of these sources historians have been strangely blind. They have unearthed and ransacked almost all other material which promised disclosure of the acts or motives of important personages. Correspondence, public and private, diaries which trickle with gossip and tittle-tattle, public documents by the carload lot, and the innumerable mass of monuments—coins, armor, weapons, tapestries, flags, and trophies—have been cross-examined with unflagging toil and energy. But the ledger and the counterfoil await their question. Had they always yielded up their secrets, we might have escaped the well-known damnatory dictum—"Anything but history; for history must be false."

The peculiar advantage derived from these new-found sources is the chronological light which they shed upon events. The geological strata are hardly more inerrant in their disclosure of the sequence of events in the earth's past history. "The Testimony of the Rocks" can hardly be discredited in recreating the past of corporate management. How striking is the analogy will appear both in the domain of individual biography and in the ampler field of corporate manipulation.

Any executor or administrator whose sombre duty it has been to canvass the returned vouchers covering the lifetime of an individual deceased, knows how easy it would be to construct a biography from such data alone. Checks in profusion payable to the florist, to the confectioner, and to the fashionable tailor are the economic counterpart of "love's young dream." To these succeed the orders payable to the house-furnisher, the paperhanger, and the painter. Then the more commonplace signatures of the butcher and the grocer figure in the sheaf of receipts. Shakespeare's seven ages are not more unmistakable than the chronological succession of these silent records. They allow us to track their authors at home and abroad, in sickness and in health, in prosperity and in despair. They disclose his frailties, reveal his benevolence, unbosom his investments, mirror his hopes, and follow him to the very shadow of the grave. Every man who keeps a bank account is perforce his own Boswell, and no library contains such autobiographic material as reposes in the banker's pigeonhole. The leaves of the Judgment Book could be posted from their entries, and sentence itself could almost be passed unerringly upon their silent testimony.

When we turn to paint the broader canvas of corporation history, the same material is present, or should be, in abundance. Acts of the Legislature will have to be re-read in the light of the corporation treasurer's checkbook. By the same token permits to open streets for transit lines become luminous. The historiographer must add to his equipment the art of the expert accountant, and his identification of the actors in the game of frenzied finance will be as indisputable as that of the Bertillon measurements or registered thumb-prints. In the superposed strata of returned bank checks, the evolution of corporate practices will stand self-revealed. We may well anticipate the discovery of remnants of "simple faith," perhaps even of fair dealing, in the palæozoic age of business enterprise. Then the diluvian age of Gould and Fiske and Drew will doubtless become clear, and possibly the glacial drift of Harriman. The more recent strata may be depended on to disclose the fossil remains of many species "of whom the earth was not worthy"—the *cerberus croceus*, or yellow dog, of the insurance era, and the *accelerator* or *Quiggotherium* of a more recent transitional epoch.

Of paramount importance, clearly, is the preservation of the precious archives of such moment. The law has already done well to inhibit the destruction of corporate books of account, but clearly the scope of the law should be extended. The movement making for the preservation of our national resources might well be made to embrace this object, and the American Historical Society ought to memorialize Congress in the premises. A new "Mirror for Magistrates" can be compiled only by the aid of this material, which stands every hour in jeopardy. The significance of this new source of economic illumination goes far to answer the almost despairing cry of a recent economic writer. Astounded at the pertinacity with which the historical economists seek to accumulate "all the facts," he asks:

> How is the world to contain the writings, statistical, historical, critical, which must be accumulated ere this enormous diagnosis of trade and manufacture shall be completed in its details?

The reply is simple. The short cut to the truth is found in the preservation of the ledger and the checkbook.

CAMPBELL-BANNERMAN'S POPULARITY.

Sir Henry Campbell-Bannerman's death has called forth tributes more personal and feeling than were the expressions at the time of his resignation as Prime Minister. For Sir Henry's personality had become endeared to great multitudes. He might have been truthfully described, at any time within the past two years, as the most popular man in England. Yet eight years ago, during the Boer war, he was one of the most unpopular. The causes of the change make up an instructive study in statesmanship.

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Much of the late Premier's hold on the public was due to his gifts at the hand of nature. With a certain rugged directness and bluff heartiness, which his countrymen have traditionally admired, he had also a great personal kindness and a good-nature which no strain could break. These traits in combination made him, as Mr. Asquith declared in the House, both "revered and beloved"; and this characterization was handsomely and heartily subscribed to by Mr. Balfour. The latter, indeed, said of Sir Henry before he became Prime Minister, that he was "happily endowed by nature and education with all the qualities which will enable him to shine in this or any other position in which the fortune of political war may place him." Geniality and courtesy ever marked Campbell-Bannerman's public as well as private conduct. Political opponents could not but be fond of him and proud of him even when they attacked his measures. And in his contact with the great world outside the House, Sir Henry was able to win friends and conquer enemies by his transparent honesty and by a "pawky" kind of Scotch humor and imperturbability which served him well. Not long after he became Prime Minister, he addressed an out-doors meeting in Liverpool, which a few people tried to disturb by making unearthly noises. Sir Henry merely took off his hat to them with a smile, and said: "A pinch of mustard makes the beef appetizing."

But there was much more than jolly humor in Sir Henry Campbell-Bannerman. Great force and tenacity lay beneath his smiling exterior. A sort of dour obstinacy in sticking to his point and clinging to his convictions marked his entire political career. This was foreshadowed in the first address which he made to the electors of Stirling in 1868. The son of a stanch Tory, he came forward as a Liberal—a fact which might make some think that he ought to apologize for being the son of his father. That he would not do, but he went on:

> If you wish to draw any augury from my close connection with Sir James Campbell, this I would have you believe—that possibly the stanchness may run in the blood, that I may inherit his tenacity without inheriting his principles, and that, as my father, through a long public life, through good report, and through evil report, in fair weather and foul, has stuck to his party and his principles, so his son in like manner will stick to his.

In that forecast, so remarkably fulfilled during the subsequent forty years, sounds one true note of the real public man—steadiness. There was nothing flighty about Campbell-Bannerman. He was not always running after the latest political whimsies. With a clear body of convictions, he was ever ready to make varying applications of them to the differing needs of the age, but from the principles themselves he would not budge. His ideal of statesmanship was thus not that of a weathercock, pointing to the shifting wind, but of a compass, with needle showing the north by which to steer the ship of state.

Still higher was the merit of Campbell-Bannerman in having the courage to tell his countrymen unpalatable truths, and in having the patience and inextinguishable hope to wait for them to see and vindicate the right. He was able, like John Bright, to withstand even an overwhelming popular sentiment when he believed it in his heart to be wrong. He could do this, as in the melancholy days of war mania, without bitterness and without exaggeration, yet in the clear strength of a man who had his own conscience to satisfy. He was not content, with others, to sit one side till the storm had blown itself out, but manfully lifted up his voice against the prevailing fury, even though he knew that it would beat pitilessly upon his own head. Hence his popularity, when it came, was of the deeper kind which can be won only by those who do not try to win it. People saw him stanch and true and unruffled; and, when the revulsion occurred, were moved to put their trust in the steady man whom in their passion they had execrated.

The success of such a man as Sir Henry Campbell-Bannerman helps one's faith in the soundness of democratic instincts. He rose by compelling appreciation of the stuff that goes to the making of useful public servants. Never brilliant, not even clever; no skilled dialectician; no juggler with the hearts of the people; he won by his rare and sincere humaneness, his indomitable courage, his unwearied patience, his political consistency and plain dealing and speaking. The people honored and trusted him because they came to believe implicitly in his desire to serve his country, not for what he could get out of it, nor for personal glory, but for what he could do to advance the common weal.

"THAT HORRIBLE TENNYSON."

Jules Lemaître's lectures on Racine, soon to be published in book form, have provoked the question, "Who reads Racine?" "In France," writes the correspondent of an English paper, "nobody!" The writer adds:

> As an old *Polytechnicien* and distinguished soldier once said to me: "We have so much *rabaché* (gabbled) Racine at school that we are sick to death of him by the time we are grown up." It is a case of—"Then farewell Horace, whom I hated so!"

All this recalls Tennyson's lament: "They use *me* as a lesson-book at school, and they will call me 'that horrible Tennyson.'" Indeed, the steady development of the teaching of English in recent years—a development which has produced many admirable results—threatens to make Shakespeare, Milton, and Coleridge as nauseous to the children of to-day as Cæsar and Virgil, Xenophon and Homer were to their fathers. Something may be urged for the former practice of omitting English literature from the list of studies. When literature was not a part of the curriculum, students in school and college would frequently turn to it for refreshment and recreation. It presented such a sharp contrast to the rigidities and aridities of mathematics and the classics that boys and girls, when they took to literature at all, often found it a source of sheer delight. "The Merchant of Venice" was not a lesson to be learned; on the contrary, it was something to be read half surreptitiously, perhaps between the covers of a geometry. It had the delicious flavor of forbidden fruit. "When the master tormented me," says Leigh Hunt in his "Autobiography," "when I used to hate and loathe the sight of Homer and Demosthenes and Cicero, I would comfort myself with thinking of the sixpence in my pocket, with which I should go out to Paternoster-row when the school was over, and buy another number of an English poet." And Tennyson, when he was only twelve, wrote in one of his letters: "Going into the library this morning, I picked up 'Sampson Agonistes.'" Neither of these sentences could come from a modern American schoolboy. However much he loathes Demosthenes and Cicero, he finds little comfort in the English poet, who is thrust upon him at the next recitation; and he fights shy of "Samson Agonistes" as of some monster that will soon pick him up and make his life miserable.

To say this, however, is not to say that the study of literature in secondary school and college may not be useful and stimulating. If all our boys and girls came from cultivated families, where they had, like the Tennysons, "the run of their father's excellent library," the books required for admission to college would be a superfluity, and most of the college courses in modern literature would be a throwing of pearls before Sindbad the Sailor. But with the vast foreign element in our population and with the thousands of natives who inherit no tradition of culture, we cannot assume that the rising generation knows any literature beyond that of the penny newspaper and the ten-cent magazine. The college prescription in English is, then, for a lamentably large number of children, a necessity, if they are ever to read any books worthy of the name.

The problem of the teacher is to bring the boy and the book together, but to do it so tactfully that the boy shall not abhor the book. Such tact, such skill, is all too rare. It implies, on the part of the teacher, taste, judgment, and en-

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thusiasm, but at the same time a full appreciation of the boy's shortcomings and his point of view. These are qualities seldom to be had for a thousand dollars a year, or even two thousand. A really competent teacher of literature is hard to get at any price. Probably not one in fifty of our active practitioners is fairly qualified for the work. And the task is rendered still more difficult by character of the college examinations. The questions have too often implied a minute knowledge of the book, to be attained only by the painful process of grinding. In an article in the *Nation* of February 20 Miss Agnes F. Perkins of Wellesley pointed out that these required books—both those in the list for mere reading as well as those for "careful study"—are read "two, three, and even four times," and that the luckless pupil is asked to make abstracts, outlines, and topic sentences, and to write themes about the characters, the plots, the diction, and a dozen other similar subjects. This repetition is, as Miss Perkins observes, "deadening. The bloom is soon gone from the handled peach; the zest of discovery is lacking in the forced return to the familiar." "The Idylls of the King" becomes literally "that horrible Tennyson."

Yet, despite this possibility of alienating pupils from literature instead of attracting them to it, the high school must try to form in them the habit of reading with intelligence and precision. "The common slovenliness in reading" is one of the things of which Prof. W. A. Neilson of Harvard complained in an address last November before the New England Association of Teachers of English. He has found that in a college class in Bacon's Essays the chief difficulty lies "in leading the students to realize when they have not understood." He therefore urges "the training of the mind to concentrate upon the sense of what is written, and to refuse to pass on until the sense has been grasped"—a bit of discipline that is prerequisite to real enjoyment of literature. This discipline it is that students are expected to get from the books for "careful study." The allusions, for example, where they are not clear, must be followed up and explained. Professor Neilson continues:

> The two great sources of allusion in our literature are the Bible and the classics. Neither of these is known to our generation of students as they were known to readers contemporary with the authors of the chief masterpieces of English literature; and matters are becoming worse rather than better. Clearly then, so far from giving up the laborious explanation of these things, teachers of English have to face the task of making up for this lack of literary background by supplying generously whatever is called for to insure complete intelligibility of the texts read in school.

It is a cruel alternative which the teacher has to face. If he allows pupils to glide insensibly over such phrases as "Memorize another Golgotha," and "Sisters of the sacred well," he can be sure that much of the meaning of play or poem is lost; if he insists on thoroughness, he can be almost sure that the play or poem is detested. Various remedies have been proposed. Some would add the Bible and the classical dictionary to the already crowded curriculum. Professor Neilson would frankly pick out one or two pieces of literature—say, a play of Shakespeare and Milton's minor poems—as a *corpus vile* for dissection. On this material the student shall be exercised in the art of reading with understanding. It is on this theory of "spoiling" as little literature as possible that Harvard has recently reduced to the lowest terms its list of books for "careful study." The discipline is too valuable to be wholly neglected, too dangerous to be pursued very far.

All these difficulties arise because school and college are virtually compelled to do by formal, direct instruction what can be much more successfully accomplished by informal and indirect methods. The right way to acquire a literary background is to live where good books are an integral part of daily life—to take them in with the mother's milk. In many cases teacher and school are, perhaps, the best substitute to be had; but even at their best they are a wretched makeshift.

ROUSSEAU AND EDUCATION.

We are perhaps hearing too much of Rousseau these days, and he threatens to become a kind of fetich of criticism. To the French he is, more than any other one man, the author of the Revolution with all the subsequent good or evil implied in that movement. And now the Germans have discovered in him the father of their romanticism. "In reality his influence is accomplished on German soil," says Paul Hensel in the latest monograph on the subject; "here Rousseau was not the basis of a guillotine, but of a new culture. . . . Kant and Herder, Goethe and Schiller are not to be conceived without Rousseau, and through them is formed the new science, the new philosophy, the new poetry of German idealism." One has an impulse to avoid a theme that has grown cheap from too much writing of this sort; but how escape the writer who gathered up in himself the floating ideas of his age, and, by simplifying them to a portable creed and infusing into them the carrying power of his own great personality, made them the chief formative influence down to our own times?

I.

One thing becomes clear as we study the ideas of the eighteenth century—liberty and progress and innate goodness and natural Deism—that they all, until the appearance of this man, imply a denial of that dualism of good and evil tendencies within the heart, which hitherto had lain at the base of religion and philosophy, and that lacking this sense they seem always to be shirking certain of the more troublesome problems of life. The artificiality of that literature has become a proverb. This is not to say that the eighteenth century did not have its own theories of dualism. There was in Germany, for instance, that amusing doctrine of the *harmonia præstabilita*, spun by perhaps the shallowest wit that ever imposed on the world as a profound philosopher. "The soul," says Leibnitz, "follows its proper laws, and the body likewise follows those which are proper to it, and they meet in virtue of the preëstablished harmony which exists between all substances, as representations of one and the same universe." According to which system, "bodies act as if there were no souls, and souls act as if there were no bodies; and yet both act as though the one influenced the other," etc. But these vagaries of a mechanical parallelism are, so to speak, a bye-product of the age, developed from the metaphysics of Descartes, aside from the naturalistic influences of England. The dominating line of thought runs from Newton and Locke, who formulated the laws of nature in the physical world and in the human intellect, through the French *philosophes*, to Condillac, who banishes dualism so far as to derive the whole man, including Locke's reflective faculty, the moral sense, and consciousness, from the effect of physical impact.

One thing was wanting to all these theories—to the dead parallelism of Leibnitz, to the moral rationalism of Toland and Chubb, to Shaftesbury's florid Deism of the imagination, to the cynical or boisterous philosophy of Voltaire and Diderot—they all excluded the sense of that deep cleft within the human soul itself, which springs from the bitter consciousness of evil. This, in a way, Rousseau supplied, and through him what was a theme of speculation for the few was vivified into a new gospel.

How thoroughly Rousseau was a child of his age is proved by the continual recurrence of English names in his works. Intellectually, he has little that is original; his Deism, his passion for liberty, his doctrine of instinctive goodness, are all avowedly from over the sea, and even his minor ideas can, for the most part, be traced to his predecessors. It was because he made all these subservient to a passionate proclamation of a dualism between the individual and society, between nature and art, that he became so powerfully provocative of change. In a way, even this dogma—for it is as arbitrary a dogma as any set up by St. Augustine—was not his own. It may be found implicit in English Deism, in the discrepancy between Pope's praise of the savage, to whom "full instinct is the unerring guide," and his satire of a malignant society; it could even, in a later day, temper the rigid orthodoxy of Cowper:

> God made the country, and man made the town.

In his "Fable of the Bees" Mandeville had given it an odd twist by vindicating the old notion of inherent evil, and making the progress of society depend on this corruption of the individual. But these were unfruitful hints and thoughtless inconsistencies; they became a social force through the temperament of one man who, as Mad-

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ame de Staël said, discovered perhaps nothing, but set everything ablaze.

II.

From lonely brooding on his own divided self, Rousseau was led to erect the dualism implicit in the philosophy of his day into a formula with all the popular persuasiveness of a religion. The Pelagian doctrine of man's innate faculty of goodness united with his intense egotism to create the idea of the individual, conceived in himself and unmodified by others, as a pure uncontaminated product of nature. He, Rousseau, was, he felt, by his instincts good, yet he was painfully aware of his actual lapses into turpitude and shame; he could only shift the responsibility of this corruption upon outside influences. Here was no room for the Augustinian idealization of the good in man as an infinite God set over against the finite and hence erring natural man; on the contrary, he was driven to the conception of his own personality, and of every personality in so far as he projected himself into another, as good, and of other personalities, in so far as they are hostile to him and limit or pervert his native proclivities, as evil. Hence the dualism of the individual in the state of nature and of society, of the one and the many without the old accompaniment of the infinite and the finite.* And evil to him was not a thing of jest and satire, but, by the whole weight of his emotional being, a power to be feared and spurned. As embodied in society it looms up in his writings like some living and malign monster, lying in wait to corrupt and destroy the unwary individual. It is the Devil of the mediæval monks reborn in the height of the boastful age of reason to trouble the consciences of men, for who can say how long a time.

In 1755, at the age of forty-three, he published his "Discourse on Inequality," in which this theory is found fully developed. Here we have the picture of primitive man, living in solitude, mating by chance, and following undisturbed his healthy animal instincts. The first law of nature is love of self, and in this paradise of primeval isolation there is nothing to distort that innocent impulse. When by chance man meets with man he is kept from wrongdoing by the feeling of sympathy and pity which is, after the instinct of self-preservation, the second law of nature. But—"The first man who, having enclosed some land, thought of saying this is mine, and found people simple enough to believe him, was the real founder of civilized society. How many crimes, wars, murders, how many miseries and horrors would have been spared human nature had some one snatched away the stakes, or filled in the ditch, calling out to his neighbors: 'Beware of listening to this impostor!' "† With the acknowledgment of property comes the division of more and less out of which springs all the brood of ambitions, crimes, penalties. Sympathy is stifled in envy, and harmless *amour de soi-même* is converted into that social disease *amour-propre;* in a word, property means society. There is nothing fanciful in comparing this marvellous change from the individual in a state of natural innocence to the same individual as corrupted by society with the theological doctrine of the Fall. They are both an attempt to transfer the inexplicable dualism within the heart of man to some ancient mythological event; nor does Rousseau denounce the evil introduced by property with less unctuous and priestly fervor than was used by a Bossuet in laying bare the depths of total depravity. For the rest of his life he merely developed in various ways the thesis of his "Discourse on Inequality." As he said himself at the end of his career, speaking of his own works:

> Following as best I could the thread of his meditations, I saw everywhere the development of his main principle, that nature has made man happy and good, but that society depraves him and renders him miserable. And particularly "Émile," that book so much read, so little understood, and so ill appreciated, is nothing but a treatise on the original goodness of man, with the aim of showing how vice and error, strangers to his constitution, are introduced from without and imperceptibly work a change.

III.

In reality "Émile" is something more than a treatise on original goodness; it is an elaborate plea for a form of education by which the individual may be rescued from the perverting influences of society and restored to his primitive state of innocence. It is thus in a manner to the "Discourse" what "Paradise Regained" is to "Paradise Lost." The instincts implanted in the child by nature are right; therefore the aim of education is to place the child in such a position that these instincts may develop freely without any thwarting control from master or society. To this end he separates his typical child Émile from family and comrades, and gives him a home in the country with a guardian, whose duty is, not to instruct, but to preserve him from physical accidents, and to act as a kind of concealed Providence. Books during his early years are eschewed; all information is brought to the boy through the pleasure of observing natural processes and through play cunningly directed to manual training. Such a plan is, as Rousseau willingly acknowledged, impossible except for a favored few, if not for all; but as an ideal toward which education might tend, it has exercised through the theories of Pestalozzi, Froebel, and other German pedagogues an enormous influence, and is still to-day the inspiration of most writers on education. In part the book is admirably wise; in its provision for training the body, in many other details, even, one gladly admits, in its opposition to an unreasoning system of compression, it was not only a wholesome reaction from the practice of the day, but is full of suggestions of permanent value. But there is a growing belief among a certain class that the fundamental thesis of the book has worked, and is still working, like a poison in the blood of society.* To make instinct instead of experienced judgment the basis of education, impulse instead of control, unbridled liberty instead of obedience, nature instead of discipline, to foster the emotions as if the uniting bond of mankind were sentiment rather than reason, might seem of itself so monstrous a perversion of the truth as to awaken abhorrence in any considerate reader. And, indeed, these notions were slow in making their way against long-established traditions. Yet so honorable is the name of liberty, even when it is a masque for license, so flattering is the appeal to the individual's desire of unchecked autonomy, that Rousseau's "education of nature" has deeply modified, if it has not entirely transformed, the practice of our schools. It is seen at work in the vagaries of the elective system, in the advocating of manual training as an equivalent for books, in the unbounded enthusiasm for nature-study, in the encroachment of science on the character-discipline of the humanities, in the general substitution of persuasion for authority. To some observers certain traits of irresponsibility in the individual and certain symptoms of disintegration in society are the direct fruit of this teaching.

From this reverence for nature within man it is but a step to the religion of Nature. Everybody is familiar with the scene in "Émile" where the Savoyard Vicar leads his young friend at sunrise to a hill rising above the fair valley of the Po and looking over to the chain of the Alps, and there in language of melting charm expounds his profession of faith. There is much that is discordant in the ideas of that document. The retention of the old belief in a heaven and hell has no justification in Rousseau's theory of man's essential goodness, and in fact might without injury be removed from his profession. The gist of his faith is a pure Deism, a trustful reliance on some beneficent God who is united with Nature by a mutual sympathy corresponding to that which he himself feels, and who is in fact no more than a magnified projection of his own brooding personality into the infinite void—himself and Nature, God and Nature. Beyond this is no need of dogma or revelation or faith. Rousseau felt the instability of such a religion, and recommended a conformity to the popular forms of worship in whatever land a man might be, as a guide and stay, so to speak, to this vague emotionalism. It is a pretty theory, not without its advantages, and warmed the fancy of more than one poet to noble utterance. But it has one insurmountable element of

*Gustave Lanson, in his "Histoire de la littérature française," has with great shrewdness developed this antinomy of the individual and the state running through all Rousseau's works, but he has not analyzed its philosophic causes and consequences.

†Taken from "Jean Jacques Rousseau," by Jules Lemaître, translated by Jeanne Mairet. New York: The McClure Co. M. Lemaître's lectures have all the bitterness of a converted Rousselian. He displays extreme cleverness in deriving all Rousseau's theories from personal weaknesses and vanities, showing in this perhaps a little too much of the romanticist *à rebours*. As a philosophical treatise the work is not significant, except in so far as it is a sign that the best-instructed minds of France are turning away from the romanticism of Rousseau in which they were schooled. The version by Jeanne Mairet (Mme. Charles Bigot) follows the original faithfully and is fairly successful in avoiding the usual awkwardness of translations.

*The latest book on "Émile" available in English is Gabriel Compayré's "Jean Jacques Rousseau and Education from Nature," translated by R. P. Jago (New York: Thomas Y. Crowell & Co.). This belongs to a series of Pioneers in Education, of which volumes on Pestalozzi, Herbart, Horace Mann, Spencer, and Montaigne have already appeared, besides the Rousseau. M. Campayré, like most professional students of pedagogics, is a convinced Rousseauist. He finds much that is impracticable or perverted in the details of "Émile," but regards its total inspiration as wholesome. "We cannot, indeed," he says, "hope to derive from Rousseau's pedagogics a definite and final system of methods and procedure. But what is perhaps better, he handed on to his successors and still imparts to all who read him a spark, at least, of the flame which burned in him." To the critics, on the contrary, who look more deeply and dispassionately into human nature than is common with the specialist in pedagogics, it is just this *flame* which is beginning to be regarded as dangerous.

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weakness. It depends for its strength, for its very vitality, on the more precise faith of those whose worship it adopts. So long as these believe energetically in the virtue of forms and creeds, your Deist may prey upon their emotions; but a lasting church made up of Deists is inconceivable. Rousseau's Deism in fact came toward the end and not at the beginning of a movement; it flashed out into a grotesque worship of the *Être Suprême* at the Revolution, but it has had no permanent and fruitful results. He has, more than any other one man, given us our religion of to-day; but it is a religion of the state, as we shall see, and not of God.

IV.

That change from theology to sociology is announced in the most radical of his works. "There is then," he says, "a profession of faith purely civil of which it pertains to the sovereign [people] to fix the principles, not exactly as dogmas of religion, but as sentiments of sociability without which it is impossible to be a good citizen or a faithful subject." The determining principle of this creed is the sanctity of the *Social Contract* as he has developed it in his treatise of that name. Man, he declares in his opening sentence, with that precision and vehemence that have made his words the battle cry of revolution—"man is born free, and everywhere he is in chains." Property has introduced a harsh inequality among men, and established those conventions of society upon which rests the right of the stronger. There is but one way in which liberty can be restored: society itself must be transformed into a composite individual equivalent so far as possible to the isolated individual in the state of nature. That is the work of the Social Contract. His theories reduce themselves to this single proposition:

> The complete alienation of each associate with all his rights to the whole community; for, in the first place, each man giving himself entirely, the condition is equal for all; and, the condition being equal for all, no one has any interest in rendering it burdensome to the others [oh, most holy innocence!]. . . . Each of us places his person and all his power in common under the supreme direction of the general will, and we receive back each member as an indivisible part of the whole.

At bottom his proposal comes to this: by some persuasion of a divine legislator [he has an eye on himself] or some incalculable interference of Providence that sense of sympathy, which we found in the natural man along with an innocuous self-love, shall suddenly take possession of mankind as corrupted by society into a conglomeration of warring egotisms and transform that society itself into a quasi individual with a single purpose and a single will; and so the antinomy of the one and the many shall be finally solved. It is a vain utopia or a prophesy of terrible despotism, as you will; but you cannot doubt that this ideal of social sympathy has wrought enormously in the civilization of the present day.

V.

In part, Rousseau's influence was gained by his pure literary talent. His was the faculty of creating phrases which remain in the memory after all the inconsistencies and chimerical follies of his writings have been forgotten, and which ring like trumpet calls to action. But beneath it all lies the dæmonic personality of the writer, the inexplicable force that imposed the experience of this man Rousseau—vagabond as he was, a foe of convention, betrayer of sacred trust, morbid self-analyst ending with fixed hallucination of a conspiracy of society against him—the magic glamour that imposed the private emotions of this man upon the world. As the creed of Christianity came to the Middle Ages colored by the intense self-absorption of St. Augustine's "Confessions," so the new faith has flamed up from the "Confessions" of Rousseau. The Roman had set an example for the pride of the saints; our modern confessor proclaimed a similar pride for all the weak and downtrodden. In the audacity of his self-justification as of one who dares say, I am that I am, in his boastful admission that it was always impossible for him to act contrary to his inclination, in his defiant cry against a Providence that caused him to be born among men yet made him of a different species from them, in all this itching to exhibit himself, he was the father of romanticism, and of a morbid individualism that seeks to hide itself under the cloak of a collective ideal.

For in reality his double motive of self-love and sympathy was one thing, and not two. The full development of the notion of sympathy will be found in Adam Smith's "Theory of Moral Sentiments," where either independently or through the influence of Rousseau's "Discourse" morality is based systematically on that sense. Both the Scot and the Frenchman would perhaps admit that, to a certain extent, sympathy, as the faculty of putting one's self in the place of another, is a phase of *amour-propre*, in so far as we are led thereby to convert the pain of others into fear for ourselves and the joy of others into hope for ourselves. But neither of them recognizes the cognate truth that when the condition of others is conceived in a causal relation to ourselves this order is reversed. That is to say, if the pain or loss of another in any way contributes to our own advantage, we rejoice in it even when the feeling of uneasiness remains more or less consciously present; and contrariwise with the joy or gain of another which effects our own disadvantage. Thus a son must harbor some satisfaction in the death of a father whereby he comes into an estate; while at the same time he may feel a sorrow derived both from the severance of long ties and from the uneasy foreboding of his own future fate as brought home to him by the present example. It is because of this ambiguous character of sympathy that it can never take the place of discipline and justice in regulating the affairs of men; as it is at best an extension of self-love, so it is always, when interests clash, in peril of unmasking as downright selfishness. A little honest observation of the actual working of Rousseauism in modern society would confirm this opinion only too cruelly.

VI.

It will have been remarked that one dominant idea of the eighteenth century finds no place in Rousseau's system; the idea of progress he even repudiated. Yet, by a paradox, the believers in progress have found in him weapons ready-forged to their hands, for that doctrine, it is clear, derives its strength from a trust in the essential and natural rightness of human instincts which need only freedom to develop into right institutions. In practice, however, this faith in evolution has assumed seemingly diverse forms as it has attached itself to the principle of self-love or sympathy. On the one hand we have the unabashed acceptance of egotism as worked out in the philosophy of Nietzsche, and as shown in the unconscious acts of the dominant controllers of the material world. Nietzsche's theory is beautifully simple. Society as he sees it now existent is a conspiracy against the individual. The religious creeds, with their preaching of sympathy and renunciation, the curbing laws of the state, are merely an organized hypocrisy by which the few strong are held in subjection to the many weak. In time the Will to Power (*der Wille zur Macht*) will become conscious and assert itself; then the instincts of the strong will break from pusillanimous control, and we shall have an harmonious civilization in which the few, following their unhampered desires, will rise on the labors of the submissive many, as now man makes use of a beast of burden. On the other side stands the whole group of theories known as Socialism. To Marx and his followers mankind is divided between the great mass of workers and the few capitalists who by the iron law of wages exploit them ruthlessly. Such a condition is the result of economic evolution; it will be cured when the workers, through the growth of class-consciousness, learn their sovereign power, and take full possession of the sources of production and wealth. Competition and all its consequent suffering will thus cease when the people are welded into a unit by sympathy. The workers are in the solidarity of their interests a kind of individual oppressed and corrupted by the privileged class who represent the traditional institutions of the state.

It might seem fanciful to derive systems so contrary in tendency from the same origin, yet both are alike in that they regard the evils of civilization as caused by that dualism of the individual and society, which was imposed upon the world as a new religion by one who sought in this way to escape the burden of personal responsibility. Both look to relief in the solution of that antinomy through the application of natural science to human affairs and through the resulting free development of man's natural instincts, one in the direction of egotism, the other of sympathy. Nor is this difference of direction so real as may appear. It is like a bad jest to suppose that under the Nietzschean régime, when the liberated superman has thrown off all sense of responsibility and self-control, the masses would not be driven by unity of interests to combine for retaliation. To many it will seem an equally bad jest to pretend that a social sympathy based avowedly on class hatred would not, if relieved from the constraint of that opposition, fly into an anarchy of egotisms. One wonders curiously, or sadly sometimes, that the preachers who abdicate the fear of God for humanitarianism, and the teachers who surrender the higher discipline for subservience to individual choice, do not

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see, or, seeing, do not dread, the goal toward which they are facing. P. E. M.

NEWS FOR BIBLIOPHILES.

In 1886 there was published at Plymouth, England, a Bibliography of Sir Walter Raleigh by T. N. Brushfield—a pamphlet of only thirty-six pages. Now, in his eightieth year, Mr. Brushfield has published a second and much enlarged edition, forming a quarto volume of 181 pages, recording 330 titles, with 20 reproductions of title-pages, 16 half-tones, and a reproduction of Raleigh's map of the Amazon and the Orinoco. The first 115 numbers record biographies of Raleigh and sketches of his life in books and periodicals. While Mr. Brushfield mentions that there were three distinct impressions of "The Discoveries of the Large, Rich, and Bewtiful Empire of Guiana," in 1596, he does not distinguish between them. As a matter of fact, as noted by Mr. Eames, there is a variation in the title of one of the editions, making four forms of the title-page.

The Trustees and Guardians of the Shakespeare's Birthplace have, as we noted in our issue of March 19, published a pamphlet by Sidney Lee, "Four Quarto Editions of Plays by Shakespeare," dealing with recent acquisitions by the Birthplace Museum. These four plays are "The Merchant of Venice." 1600; "A Midsummer Night's Dream, 1600; "King Lear," 1608; and "The Merry Wives of Windsor," 1619. The first and third of these were from a volume of plays belonging to Edward Windsor Hussey, which was broken up and sold at Sotheby's in May, 1906. The other two were from the Van Antwerp collection, dispersed at Sotheby's in March, 1907. Mr. Lee is mistaken in saying that these were both from the Rowfant Library. One, "The Midsummer Night's Dream," was the Rowfant copy, as has been pointed out before in this column; but the Rowfant copy of "The Merry Wives of Windsor" is still in New York. Mr. Lee's pamphlet contains much interesting matter about the four quartos and their printers. Though editors have been divided in opinion which of the two 1600 editions of "The Merchant of Venice" was the earlier, Mr. Lee seems to have proved that the edition "Printed by J. Roberts" is actually the first, and that the other, the rarer and more valuable one, "Printed by I. R. for Thomas Heyes," was the second.

Dr. Oscar Jennings of Paris, the possessor of a notable collection of engraved initial letters, publishes a large folio volume on a part of his material, "Early Initial Letters." The book is fully and richly illustrated with 1,300 good reproductions of ornamented letters of the fifteenth and sixteenth centuries. There is an introduction on the ornamentation of the primitive manuscript book by rubricators and illuminators. There are sixteen chapters of text, from block books at the invention of printing through all the evolution of the art in connection with engraving. The instances are taken from all the earliest printers, with names of artists like Holbein and Albert Dürer, and examples of many others. The author says:

With very few exceptions the decorative and pictorial initials reproduced from foreign books have been chosen from works printed before 1525, and in most cases before 1500. In Germany, Italy, France, and the Netherlands, schools of cutters and engravers in wood and soft metal, with strongly marked local characteristics, came into existence before 1490—in Germany some twenty years earlier—and during the last decade of the century numerous finely illustrated books were issued from the chief continental presses.

Correspondence.

AN ARTISTIC INTERCHANGE BETWEEN AMERICA AND GERMANY.

To the Editor of The Nation:

Sir: The interchange of professors between America and Germany has now had a fair trial. Although some of the difficulties attending this experiment—notably the difficulty of arousing the American student mind to the unusual opportunities of an intimate contact with representative men of learning from another country—have become more apparent through experiences of our German visitors at Harvard and Columbia, yet there can be no doubt that, on the whole, this interchange has been highly stimulating and enlightening to the academic world, both of Berlin and of the American institutions of learning engaged in it.

Having contributed to some extent to the bringing about of this academic interchange, I may, perhaps, be permitted to suggest an enlargement and further development of it in the sphere of art. It is high time that Germany should know more of what is going on in contemporary American art, and that America should be introduced into the new life stirring in contemporary German painting and sculpture. No one even slightly familiar with American art of to-day can fail to be convinced that America now possesses painters and sculptors who need not fear comparison with those of any other nation. Even so small a group of artists as the Ten American Painters—Tarbell, Benson, De Camp, Childe Hassam, and their associates—who, at the present moment, are exhibiting in Philadelphia the harvest of their work of the last decade, offers something to the world which, in its delicacy and refinement of feeling, its subtle poetry and measure, its purity of imagination, is distinctly above the mass of Continental work with its fatal tendency to exaggeration and eccentricity. Add to these men other names of international fame, such as Abbey, Sargent, Melchers, and there can be no question that a judiciously selected exhibition in Berlin and other German cities of the works of living American painters would be nothing less than epoch-making for Germany.

On the other hand, how can one be blind to the fact that German art of to-day, with all its eccentricity and capriciousness, is a most striking and effective expression of the well-nigh boundless vitality, vigor, and intensity of modern German life? Germany to-day is reaching out into the realm of great art. Men like Klinger, Stuck, Ludwig von Hofmann, Lederer, Tuaillon—to mention only a few of the greatest—belong in the front rank of those who, of whatever nationality and in whatever form, are trying to give an artistic expression to the ideal aspirations of modern life. To bring these men and their compeers in a truly representative exhibition before the eyes of the American public, would mean indeed a heightening and quickening of the national imagination. For a number of years, a devoted friend of German art in this country, Mr. Hugo Reisinger of New York, has been making arrangements for such a representative exhibition; and it is devoutly to be hoped that his efforts be at last crowned with success.

I would suggest that the leading art institutes and artists' organizations of the country appoint a committee, to arrange, in conjunction with Mr. Reisinger's plans, for two simultaneous exhibitions, of American art in Germany and of German art in America; and I venture to predict that such a committee would find in Germany, both officially and among the artists themselves, a most ready welcome.

Kuno Francke.

Germanic Museum of Harvard University, April 25.

INFANT CRITICISM ONCE MORE.

To the Editor of The Evening Post:

Sir: I have been much interested in the views on "infant criticism"—as you happily term it—set forth in your editorial of February 27, and in the letters of Prof. J. H. Gardiner, March 19, and Mr. W. S. Hinchman, April 2. That there are two sides to the question seems clear. In some of its aspects, "infant criticism" is certainly ludicrous enough. Still, this hardly proves that schoolboy criticism is *per se* ridiculous. It is, of course, absurd to expect a boy of thirteen or fourteen to write intelligently on abstract subjects about which he neither knows nor can know anything. For that matter, it would be equally absurd to expect anybody to write intelligently on such subjects under such circumstances. It may, perhaps, be somewhat like demanding bricks without furnishing the straw to ask a mere schoolboy to set forth the true inwardness of Sir Roger de Coverley's "peculiar humor." But is it any more absurd to ask him, after he has read the Sir Roger de Coverley Papers, to give his opinion of Sir Roger than to ask him to give his opinion about any other matter of fact that has come under his notice? I fail to see that it is.

If "infant criticism" were confined to subjects well within the grasp of the "infant" mind, there would, I think, not only be no harm, but positive benefit in it when practised in moderation. That it would not be good criticism may be admitted. But then, does it follow that what a boy cannot do well, he should not try to do at all? If so, our "infants" must eschew not only criticism, but many other kinds of intellectual discipline usually regarded as fit and proper for them. The truth is, as Mr. Hinchman points out, it matters very little whether a boy can write good criticism or not. Whether he can even be taught to write good criticism, matters just as little. The important thing is that he should get the right kind of discipline to develop a taste for literature and a power of expressing himself with at least an approximation towards fluency and ease. To accustom a boy to the atmosphere of books and to discussions about books, ought not, therefore, to be regarded as impertinent to

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the business of teaching him how to produce effects like those he sees produced on the written page. It is, of course, conceivable that the art of writing can be taught without requiring the pupil so much as to look at a book. It is also conceivable, perhaps, that the art of swimming can be taught wholly on dry land; but for most people it would seem advisable to provide for at least an occasional contact with the water.

It is worth noting how teachers of other countries regard this question. French teachers, for example, seem to have no horror of "infant criticism" in itself, at least to judge from the interesting account of the methods employed in teaching composition in a number of the schools of Paris given by Mr. P. J. Hartog (see "The Writing of English," Henry Frowde, 1907), as the result of an investigation made by him recently. Making proper allowance for differences in the age of the pupils and for the peculiarities of the teachers, there is he says, substantial uniformity in the methods employed in all schools. In the elementary schools, the subjects assigned are chiefly moral. In the compositions, however, "every general statement must be either illustrated by facts, or the summary of facts already quoted." In the higher primary schools, to which the pupils are admitted at the age of twelve or thirteen, moral subjects give place largely to narration and description. The plan of a simple story is given to the pupil, and he is obliged to fill in the details, "keeping the whole story in the same proportion as the outline." As he progresses, the outline is reduced and he is thrown more and more on his own resources. In time, he is able, on his own plan, to build up fairly good little stories or descriptions. But—and this is the point to be noted—this ability does not come to him solely because of practice in writing. There is a second element in the teaching of style which is regarded by the French as no less essential: the systematic study and analysis of the French classics. The pupils are taught to read great French authors and constantly to analyze what they read, to pass backward from the developed composition to the plan. In the secondary schools, the teaching differs from that in the higher primary schools rather in the results obtained than in the method. "The pupils live in a more literary atmosphere, and home training has done more for them." As illustrations of the kind of subject assigned to the pupils here, Mr. Hartog cites, among others, the following from actual lists at the Lycée Henri IV., and the Lycée Louis le Grand:

Give an account of the Bourgeois Gentilhomme of Molière, on the model of La Bruyère.

Compare the account of the affair of the Allobroges in Sallust's Catilina and Cicero's third Catiline Oration.

The childhood of the Cid (purely imaginary).

An imaginary conversation between Flavius and Arminius (a plan founded on chapters 9 and 10 of Book II. of the Annals of Tacitus being given).

In what does the originality of Voltaire's work in history consist?

French types in the sixteenth century.

These subjects would seem to be quite beyond the range of our "infant critics"; yet Mr. Hartog implies that the French boys to whom they were assigned acquitted themselves creditably.

EDWARD FULTON.

University of Illinois, April 11.

THE TEACHING OF THOUGHT AND EXPRESSION.

To the Editor of The Nation:

Sir: In your issue of March 19 you say: "The truth is that if all the teachers did their duty towards English, the special teacher of English composition would be a superfluity." This truth will appear still more important when we consider the relationship existing between thought and expression. So close is the intimacy that Prof. Max Muller affirmed the practical identity of thought and linguistic expression in his seemingly extreme dictum. "No language without thought, no thought without language." This dictum we need not accept in its entirety, but we can no more conceive of language existing without thought than we can conceive of the skin of an animal coming into existence without an animal inside of it. It is perfectly obvious therefore that the very first essential of expression is to have something to express; that the first essential of clear expression is clear thought; and that the most effective way of gaining clearness of thought is to labor for clear expression.

That the teaching of expression must suffer from being separated from the teaching of thought is therefore evident. But it does not suffer alone. The teaching of thought also must suffer, perhaps even more, from such separation, because the power to express the imparted thought is an essential element in the pupil's mastery of the thought itself. The effective teaching of thought is not merely a process of pouring in, but is also one of drawing out, and the latter, which is no less essential than the former, can evidently be best applied contemporaneously with the former, and by the same teacher. In short, the best way to teach either thought or expression is to teach thought in such a way as to at once arouse and stimulate the pupil's own powers of expression.

In view of these considerations, the practice of having various teachers on various subjects apply, by lecture or otherwise, the pouring in process exclusively for days and weeks together, until the pupil has become more or less water-logged mentally, and then sending him to another teacher to learn how to pump himself out, seems a peculiarly abortive one. By fixing the attention upon form, to the neglect, if not the exclusion, of subject matter, this practice involves a separation between the teaching of thought and the teaching of expression, which is equally hostile to both. Hence your assertion, "that the formal exercises in English composition are likely to become artificial and wholly detached from the pupil's interests, either in play or study, and in so far forth almost useless," is not only true, but is putting the case very mildly—perhaps too mildly. In my judgment it is not only "almost useless," but, in so far as it displaces the conjoint teaching of thought and expression, it is a positive detriment.

It is to be hoped that the agitation of this subject will be continued and be instrumental in inaugurating methods whereby the teaching of thought and expression will go hand in hand to their mutual advantage, instead of disjointedly, as now.

HERBERT L. BAKER.

Detroit, April 20.

Notes.

Frederick Moore's "Passing of Morocco," is about to appear from the press of Houghton, Mifflin & Co.

Harper & Bros. will have a new volume of stories by Mrs. Deland ready within a fortnight.

Early next month we are to have from L. C. Page & Co., a volume of interest to sportsmen, entitled, "In the Woods and on the Shore," by Richard D. Ware.

The Hon. Arthur Elliot requests the loan of any letters from the late Lord Goschen, whose life he is preparing to write. His address is No. 27 Rutland Gate, London, S. W.

The last two volumes of Col. Dodge's military history of "Napoleon" have recently been published (Houghton, Mifflin & Co.), and their perusal confirms the opinion of Vols. I. and II., already expressed in our columns. The book constitutes the most extensive treatment of the whole of Napoleon's military career to be found in English; it is well supplied with maps and illustrations; and the author has diligence, enthusiasm, and a military point of view. But the method is somewhat slipshod, and the scale is not equal to that on which skilled military historians have dealt with Napoleon's campaigns singly. The author, too, lacks the balanced judgment, wide information, and sense of preciseness in language, without which the attempt at framing historical generalities becomes a snare. As an example of this we may pick the dictum that "history narrates but one brilliant victory gained by an army fighting with a river at its back—Cannæ"; yet only a few pages previously may be read an account of Napoleon's victory at Dresden, won under precisely such conditions. It is further the case that Col. Dodge is decidedly inclined to become the victim of a pet thesis; thus one may complain of a military historian who, when dealing with the campaign of 1813, constantly explains French reverses on the basis of a passing intellectual inferiority on the part of the Emperor, but completely fails to bring out the technical point that dominated the whole campaign, which was that in 1813, and only in 1813, superior mobility had passed from the French armies to those of her enemies.

The well-known Antiquariat of Jacques Rosenthal of Munich has just published in three parts, under the title, "Bibliotheca Pædagogica," one of the most comprehensive catalogues of educational works ever issued; it covers 590 pages and describes 8,241 numbers. It is particularly rich in the bibliography of educational publications of the fifteenth and sixteenth centuries. The first part contains chiefly works down to the close of the eighteenth century, including a large list of incunabula and manuscripts. Erasmus alone is represented in 171 separate numbers. The second part contains editions of Latin and Greek classics and commentaries on them;

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here again incunabula and manuscripts are well represented. The third division deals chiefly with university and higher school publications, including also modern educational works. The appendix includes several manuscripts dating back to the twelfth and thirteenth centuries. The price is five marks.

The recent work of Ferdinand Jakob Schmidt, "Zur Wiedergeburt des Idealismus: Philosophische Studien" (Liepzig: Dürrsche Buchhandlung), is another effort to revive German idealism, especially along the lines of Hegel's philosophy. The author confidently predicts such a regeneration, and contends against the idols of our days, namely *Psychologism*, *Historism*, and *Positivism*.

Prof. Julius Wellhausen of Göttingen, whose literary reconstruction of the Pentateuch was epoch-making, has not been able to resist the temptation to apply his methods to the Apocalypse of John also. In his "Analyse der Offenbarung Johannis," originally an *Abhandlung* in the Reports of the Royal Academy of Sciences in Göttingen, and now published by Weidmann, Berlin, Wellhausen discriminates sharply between the primary and secondary sources, both chiefly Jewish, that have entered into the composition of the Apocalypse. He concludes that this enigmatical work is not a drama but a *Bilderbuch*, in which, however, the pictures are not all historically arranged.

Under the title Beiträge zur Wissenschaft vom Alten Testament, Prof. Rudolf Kittel of the University of Leipzig has begun the publication (Leipzig: Hinrichs) of a series on Old Testament problems. The first *Heft* contains four papers by the editor himself, with the special title "Studien zur Hebräischen Archæologie und Religionsgeschichte." The bulk of the matter is the result of Kittel's investigations in Palestine in 1907; and the purpose is to bring the facts of archæology to bear on the interpretation of the Old Testament. The first and the last two studies are largely topographical; the first is "Der heilige Fels auf dem Moria und seine Altäre"; and the second deals with the stone of Zoheleth (I. Kings, i. 9.) where Adonijah met his followers; and the last gives a reconstruction of Solomon's laver chariot (I. Kings, vii. 27-39). A leading thought is the difference between the religious ideals of the Israelites and those of the Canaanites who preceded them.

Max Kielmann, Stuttgart, publishes a popular series of more or less apologetic discussions of phil-sophical and Biblical problems under the general title Christentum und Zeitgeist. Of the second series, lately begun, four brochures have appeared; two by Dr. E. Dennert, "Der Darwinismus und sein Einfluss auf die heutige Volksbewegung" and "Moses oder Darwin?" a third by Dr. Adolf Moyer, "Nietzsche als Denker, Dichter und Verderber"; and a fourth by Pastor J. Strehle, "Der metaphysische Monismus."

Partly because the author is the present occupant of the chair of apologetics in the Catholic faculty of Würzburg formerly occupied by Hermann Schell, sometimes called the father of the whole Modernistic movement, the booklet of Prof. Philipp Kneib, "Wesen und Bedeutung der Encyklika gegen den Modernismus" (Mainz: Kirchheim) demands attention in passing. The work offers no evidence of that independent scholarship that distinguished Schell.

"Sokrates und das alte Christentum" is the title of an address recently delivered at the University of Rostock by J. Geffcken and now published by Winter of Heidelberg. It contains an abundance of material showing estimates of Socrates in the Christian Church, from the early fathers down to Harnack, and then seeks to answer more particularly the question, "What do the teachings of Socrates mean for our generation?" The work is an appeal to revive the Socratic ethical ideals, but not in the anti-Christian spirit that influenced Nietzsche's similar appeal.

The one hundred and twentieth meeting of the American Oriental Society was held on April 23 and 24, at Cambridge, Mass. The annual presidential address, by Prof. Charles R. Lanman of Harvard, was a discussion of the aims, work, and needs of the society. He pointed out the imperative need of sustaining in its ever-widening scope this, the only society in America devoted to the publication of strictly scientific papers on the Orient. Some forty-five papers were presented; several, however, were read by title only. Among those actually read should be mentioned that of Dr. J. E. Abbott of Bombay, on Indian inscriptions at Baku, especially since the author's modesty did not make it sufficiently clear that the interesting inscription first deciphered was one that had previously baffled the ingenuity of several foreign scholars of note. Sanskrit subjects formed the contents of a large number of papers. Prof. Maurice Bloomfield of Johns Hopkins gave an account of work to be done in continuance of his Vedic concordance, and offered some ingenious if daring etymologies of Vedic words. Prof. George M. Bolling of the Catholic University of America, and Dr. Julius von Negelein, presented their completed edition of Parishishtas of the Atharva Veda, a valuable work, which the society hopes to publish in due time. Papers on some aspects of the physical soul and on the office of the Vedic Fire-god were offered by Prof. E. Washburn Hopkins of Yale; and his colleague, Prof. Hanns Oertel, spoke on the mechanical adaptation of words in Sanskrit, in accordance with which one form through mere juxtaposition is made similar to another form. Prof. A. V. W. Jackson of Columbia gave a popular account of the home of Omar Khayyam (with photographs); and Dr. Truman Michelson a study of the Puranas. Prof. George A. Barton of Bryn Mawr discussed Plato's "mystic number" (its Babylonian origin), and also the troublesome Lushtamar letter. Prof. Paul Haupt of Johns Hopkins treated Assyrian etymologies, explained the Biblical phrase "upon whom my name was called," and supported the view that Christ was not a Jew. Prof. D. G. Lyon of Harvard (who was on the eve of departure for the Orient) lectured on excavations in Samaria; Prof. C. C. Torrey of Yale, in an explanation of "Huram-abi, the Phœnician craftsman," contended that Huram or Hiram was not a proper name; Prof. W. Max Mueller of Philadelphia presented an instructive series of Egyptian illustrations of manners and costumes of Western Asia in the third millennium B. C.; and Mrs. S. B. Scott set forth the theory that the harvest festivals of the Land Dyaks are economically conditioned. Count Okuma, ex-Premier of Japan, has given the society a complete font of Chinese and Japanese movable type, of which the society had long stood in need. The new officers are: President, Professor Hopkins (who has been secretary for twelve years); corresponding secretary, Professor Jackson. Professor Hopkins and Professor Torrey, who have served together for eight years, resigned as editors of the journal of the society, and Professor Oertel and Prof. J. R. Jewett of Chicago succeed them. The next meeting will be in New York, April 15, 1909.

At the sixteenth annual meeting of the American Jewish Historical Society, to be held at the Hotel Astor in this city May 17, the following papers will be read: Albert M. Friedenberg, New York city, "The Jews of New Jersey from the Earliest Times to 1850" and "West Indian Jewish Cemeteries; a Proposal"; Dr. Herbert Friedenwald, New York city, "Why This Is Not a Christian Country"; the Rev. P. A. Hilfman, Paramaribo, Surinam, "Additional Notes on the History of the Jews in Surinam"; Leon Huhner, New York city, "Some Additional Notes on the History of the Jews of Georgia in Colonial Times" and "Some Jewish Associates of John Brown"; Max J. Kohler, New York city, "Roderigo Lopez, Queen Elizabeth's Physician, and his Relations to America" and "Phases of Jewish Life in New York before 1800—III."; Walter H. Liebmann, New York city, "Correspondence between Henry Clay and Solomon Etting, and Notes Thereon"; Isaac Markens, New York city, "Lincoln and the Jews." President Cyrus Adler will deliver the annual address.

In connection with the celebration of the semi-centennial of the liberation of Italy, an important educational exposition, similar to that held in Vienna in 1873, will be opened in Rome. It is expected that the collections thus brought together will form the nucleus for a national pedagogic museum.

Jacob Voorsanger, rabbi of Temple Emanuel, San Francisco, since 1896, and professor of Semitics in the University of California since 1895, died April 27. He was born in Amsterdam, Holland, in 1852, and was a graduate of the university there. He had been rabbi in Philadelphia, Providence, and Houston. Among his books are "Life and Works of Moses Mendelssohn" and "The Chronicles of Emmanuel." He was consulting editor of the "Jewish Encyclopædia."

Prof. Nicolas-Émile Gebhart, a member of the French Academy and member of the Faculty of Letters at Paris, died April 21. He was born in 1839, and he had been professor in the lycée at Nice and in the Faculty of Letters at Nancy. His books are "Praxitèle," "La Peinture de genre dans l'antiquité," "Rabelais," "L'Italie mystique," "Origines de la renaissance en Italie," "Moines et papes," and "Autour d'un tiare." He was a contributor to the *Revue Hebdomadaire*, *Revue Bleue*, and *Revue des Deux-Mondes*.

Carl Gustaf Styffe, the historian, and

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former university librarian of Upsala, died in Stockholm last month, nearly ninety-one years old. His *magnum opus* is the collection of documents published in five large volumes, from 1859 to 1884, under the title "Bidrag till Skandinaviens historia ur utländska arkiv." Better known, perhaps, is his study in historical geography, "Skandinavien under Unionstiden," first published in 1867, and issued in a new edition in 1880. Lately he was one of the editors of the writings of Axel Oxenstjerna.

NOTES ON TEXT BOOKS.

Among recent books relating to both the philosophy and the practice of education perhaps the most ambitious is "A Theory of Motives, Ideals, and Values in Education," by William E. Chancellor (Houghton, Mifflin & Co.). The author endeavors to formulate not merely a philosophy of education, but a philosophy of life. In spite of the title, however, he does not offer any coherent theory upon which the science or the art of education may build. Frequently, his meaning is not clear, and his conclusions are not warranted. The book shows wide knowledge of history, science, and philosophy, and discusses a great variety of topics; but while it is stimulating and will doubtless be read by many teachers, it will have little influence upon the course of education. That the kindergarten movement in America has been one of the most significant phases of the revolution in the ideals of education in this country is the central thought of "The Kindergarten in American Education," by Miss Nina C. Vandewalker (The Macmillan Co.). The book gives a history of a half-century of kindergarten development, exhibits its relation to other movements that have been significant in American life and education, and shows how its practice is being gradually modified by the new educational psychology. The interest in this volume is not for the teacher alone, but is for all students of social and educational problems. "The Management of a City School," by Arthur C. Perry, jr. (The Macmillan Co.), discusses public school administration from the point of view of the principal as distinguished from that of the superintendent, who deals with the broader questions of policy and of organization, and that of the teacher, whose problems relate to the individual child and to the presentation of the subjects in the curriculum. The principal is in many respects the most important person in the school system. His relation to his superior officers, to the community, to the parents, to the teachers, to the pupils, and to his profession are treated by Mr. Perry in a thoughtful and rational manner. The book should be helpful to young principals and to those who are fitting themselves for such work; and it can be read with profit by all who are concerned in the work of the public schools. A citizen of California recently offered two prizes for the best essays on "Moral Training in the Public Schools." The two essays to which prizes were awarded and three others of special merit are published by Ginn & Co. under the above title. The writers are clergymen and teachers, whose joint product is a fairly complete statement of prevailing thought and practice. The book deserves attention from parents as well as teachers. Many experiments in self-government by pupils of all grades have been tried with varying degrees of success. Dr. Bernard Cronson in "Pupil Self-Government" (The Macmillan Co.) gives an account of one of these experiments which has resulted in valuable ethical as well as civic training. The principal who is interested in the subject will find in this book a very definite statement as to methods and as to conditions essential for success. Whether he can obtain such results as are here described will depend largely upon himself, for a principal endowed with the requisite tact and wisdom is the chief condition which makes real pupil self-government possible.

The most important place among English texts prepared for school and home use must be given to "The Essays of Francis Bacon" (Scribners), edited by Prof. Mary Augusta Scott. The Introduction is full, dealing with the life and literary work of Bacon, and the notes let nothing pass. We cannot always follow the judgment of Miss Scott, cannot, for example, see that "the 'Essays' are as surely the expression of a genuinely religious spirit, as of a worldly-wise one." We think the editor, in the desire to be complete, has loaded her annotations with a good deal of dead matter. Thus, glancing over the pages, one finds brief and perfunctory definitions of such words as [illegible]an, discontentment, unguent, etc., and statements of such obvious facts as that Cicero was a "Roman orator, philosopher and statesman." The student who needs such notes had better leave Bacon alone; they only serve to increase the pedagogical tone of the book without adding to its value. Yet withal the editing shows considerable learning, and it is a pleasure to find an editor pleading valiantly for Latin as the basis of English instruction.

Among the recent aids to work in writing we should name "Specimens of Prose Composition" (Ginn), edited by C. R. Nutter, F. W. C. Hersey, and Prof. C. N. Greenough, which gives as examples to be followed a selection of extracts about the length of daily or weekly themes; a "Handbook of Composition" (Heath), by Edwin C. Woolley, being a compendium of rules in grammar, sentence structure, paragraphing, and the other elements of good writing; "Grammar and Its Reasons" (A. S. Barnes & Co.), by Mary Hall Leonard, a thoroughly sensible treatise in which definition, history, and example go hand in hand together; and Frances M. Perry's "Introductory Course in Exposition" (American Book Co.), a good third of which is given up to a study of the various forms of literary criticism with numerous examples. As a companion volume to the last-named Prof William T. Brewster's "Specimens of Modern English Literary Criticism" (Macmillan) might be taken up. Here whole chapters and essays are given, ranging from Johnson's "Metaphysical Poets," to Henry James's "Art of Fiction," and including Matthew Arnold's "Study of Poetry," Coleridge's chapter "On Poetry and Poetic Power," and Shelley's "Defence of Poetry." Most important, at least most significant, among the books of select readings, is "A Collection of Eighteenth Century Verse" (Macmillan), by Prof. Margaret Lynn. It presents chiefly the earlier poets of the century, including besides the greater names such minor writers as Pomfret, Somerville, Philips, Tickell, and Dyer, and omitting Cowper and Blake. It seems to us eminently wise to call the attention of young students to these sane, if not always inspired, writers. Other good volumes of selections are: "John Henry Newman" (Houghton), edited by Prof. Maurice Francis Egan; "Dryden" (Frowde), by G. E. Hadow; "Byron" (Ginn), by Prof. S. M. Tucker; "Poe" (Ginn), by J. Montgomery Gambrill; "Shelley" (Houghton), by Prof. G. H. Clarke; and "Chaucer" (Scott, Foresman & Co.), by Prof. Edwin A. Greenlaw.

Among recent editions of German texts for school and college use there may be singled out as particularly useful the following: Lessing's "Minna von Barnhelm," by Prof. Philip S. Allen (C. E. Merrill Co.); Goethe's Sesenheim episode from "Dichtung und Wahrheit," by Prof. A. B. Nichols (Henry Holt & Co.); Goethe's "Torquato Tasso," by Prof. J. F. Coar (Ginn & Co.); Grillparzer's "Ahnfrau," by Profs. G. H. Danton and F. W. Heuser (Holt); Hoffmann's "Meister Martin," by Prof. R. H. Fife (Holt); and Keller's "Das Fähnlein der sieben Aufrechten," by W. G. Howard and A. M. Sturtevant (D. C. Heath & Co.). All these editions are carefully and judiciously done and bear evidence of the marked improvement, which the academic study of German literature in this country has undergone during recent years in seriousness, solidity, and comprehensiveness. Of especial merit and interest is Prof. Coar's introduction to "Tasso" with its skilful unravelling of the manifold threads which constitute the somewhat perplexing fabric of Goethe's drama. The "Ahnfrau" is preceded by a good account of Grillparzer's life and by a critical discussion of the relation of the play to its sources and to the Fate Tragedy. The value of the Sesenheim extracts from "Dichtung und Wahrheit" is increased by an appendix containing those of Goethe's poems that were inspired by Friederike and other contemporary accounts of Goethe's Strassburg days. Hoffmann's position in the history of German literature and his influence on European literature are well brought out in the introduction to "Meister Martin."

The volumes added during the past twelve months to the Oxford Higher French Series (Henry Frowde) have been numerous, and the authors represented are drawn from a wide field, upon which an American publisher would probably often hesitate to venture, if anxious for profit. For instance, Michelet's "La Mer" appears in an edition of two hundred and fifty pages, accompanied by "L'Oiseau" in another briefer volume. Editions of Barbier's "Iambes," of Chénier's Poems, and of Daniel Stern's "Les Journées de juin, 1848," are also unfamiliar to the ordinary catalogues of textbooks, but should prove useful to venturesome students or advanced teachers. More familiar titles are Balzac's "Eugénie Grandet" and selections from Mérimée and from Coppée. The introductions and notes of these volumes are nearly always above the average, and contain many an interesting parallel passage and useful reference. The Oxford Modern French Series, issued by the same publishers and under the same general editor, Léon Delbos, contains more elementary texts, less elaborately an-

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notated: Alfred de Vigny's "Servitude et grandeur militaires" and Feuillet's "Jeune homme pauvre" are accompanied by stories and descriptions of travel such as Marmier's "Fiancés du Spitzberg" and René Bellot's "Journal d'un voyage aux mers polaires." D. C. Heath & Co. issue two volumes of selections from Daudet, edited by C. Fontaine, and from René Bazin, edited by Victor E. François. Daudet has been long in use in schools, but the present volume contains a rather new and unhackneyed, though no less characteristic, selection. Bazin is also destined, in all probability, to supply the demand for brief, interesting, and well-written stories for beginners in French. Messrs. Shippee and Greene's "Stories from French Realists," Maupassant and Zola (American Book Co.), may also meet the craving of many teachers for modernity. "Selections from Boileau," edited by Prof. Oscar Kuhns of Wesleyan University, appears in Heath's Modern Language Series. The "Art poétique" and the dialogue of the "Héros de roman" are given in full, with selections from the satires, epistles, and miscellaneous verse. The edition is carefully annotated, though the plan of extracts makes the work of rather transient value to the student. If he is capable of appreciating Boileau at all, he has reached a stage in the study of French literature which will make him need to consult more than this brief volume contains.

Livy, Book I., and Selections from Books II.-X., by Prof. W. Dennison, and Three Tragedies of Seneca ("Hercules Furens," "Troades," "Medea") by Prof. H. M. Kingery, have recently been published by the Macmillan Company, as the initial volumes of a new series of Latin texts for college use. The impression has been growing that college texts have been annotated more in the interest of teachers than of students. This series is intended to contain nothing that is not of immediate use to the student. To accomplish this object is hard, as these editions show. Livy is difficult only in spots, and should be read by freshmen; while Seneca's tragedies are never easy, and should be read by seniors. Yet both these books seem to have been prepared for the same grade of students, namely, freshmen. They both contain short introductions, in which the important facts in regard to the lives and works of the authors are summarized; and the text is followed by brief commentaries, in which a student seeking light on difficult passages would probably be disappointed. This is the more regrettable in the case of Seneca, because there is no edition of his plays with English commentary. In the commentary on Livy we find little as to Latin idiom and nothing as to Livy's style. We look in vain for any indication that the first book is almost epic in character or that the student is reading the work of a great literary artist. One feature of the commentary is, however, valuable; at appropriate places are inserted references to various handbooks for parallel reading, which, if done, would make the course of importance for the study of Roman history. In the commentary on Seneca we are struck by the large amount of translation, often where there seems to be no occasion for it, if the author is to be read by seniors. The quality, too, of this translation, is often inferior. The various metres are treated somewhat elaborately in the introduction, but their effect is not discussed. The position of Seneca in the development of the Latin literature and language is dismissed with half a page. Despite these defects the edition is useful, for it makes accessible to students what has been thus far barred. Prof. F. H. Potter's "New Method for Cæsar," published by B. H. Sanborn & Co., is likely to prove useful. A real difficulty in high school teaching has been the change from the disconnected reading of the beginner's book to the continuous narrative of Cæsar. The various selections used to bridge the gap are not entirely successful; while the use of Cæsar itself as a beginner's book is open to grave objections. Professor Potter treats the Helvetian war in a new way. Dividing the narrative into reading lessons of convenient length, he prefixes to every reading lesson a preliminary study, in which he gives the vocabulary, discusses the idioms, and the chief syntactical principles illustrated in the text, and provides a reading exercise consisting of the substance of the Cæsarian passage in the form of detached sentences. After this preliminary study, the student reads the passage from Cæsar as a review, in which all the elements are known. The book is well worked out. The chief objection is that no effort is made to estimate the value of individual words. Exercises for translation into English, embodying the vocabulary, not the syntax, of the various lessons, would add to the value of the work.

The appearance of two new elementary Greek books within a year shows that teachers of Greek are alive to the critical position of that subject in our educational system. These are the "Beginner's Greek Book," by A. R. Benner and H. W. Smyth (American Book Co.), and the more recent "Elementary Greek" by T. C. Burgess, and R. J. Bonner (Scott, Foresman & Co.). Both books are similar in general arrangement, albeit with innumerable divergences in detail. Both seek to arouse interest by inserting English derivatives in the vocabularies, even when the English words are remote from common use. Both base their choice of material on Xenophon's "Anabasis," for which they form an immediate preparation. Finally, both are lavishly as well as carefully illustrated, and in this respect might serve as an introduction to the study of Greek art. But here the resemblance ceases. In the "Beginner's Greek Book" we are at once impressed by the small space given to exercises from English into Greek. The authors justify this by insisting that the best exercises of this kind consist in turning the English rendering of the Greek text back into Greek without using the book. For most schools, however, this is a counsel of perfection. "Elementary Greek" is much more conservative, making the English-Greek exercises of equal size with the Greek-English. The reading material differs greatly in the two books. In the former the translation is of detached sentences throughout, many of them taken bodily or with slight changes from the "Anabasis." Supplementary reading is added at the end, consisting of a few selections from the "Anabasis," some of them simplified; the object of the authors is to preserve Xenophon practically undefiled for later study. In "Elementary Greek," on the other hand, the reading, beginning with the eighth lesson, is the "Anabasis" itself, with some slight modifications in the first few lessons. This plan enables the student to cover during the study of this book the first two chapters of the "Anabasis," and makes the completion of the first book no difficult matter for the year.

The most notable of recent American text-books of mathematics are Bôcher and Duval's "Introduction to Higher Algebra" (The Macmillan Co.), Townsend and Goodenough's "First Course in Calculus" (Henry Holt & Co.), Osgood's "Differential and Integral Calculus" (The Macmillan Co.), and Woods and Bailey's "Course in Mathematics" (Ginn & Co.). These works are all outgrowths of courses of instruction. Prof. Maxime Bôcher's book, being strictly an introduction to, and not a compendium of, higher algebra, is far less comprehensive than the classic works it most resembles in spirit and grasp, namely, Serret's celebrated "Cours d'algèbre supérieure" and Weber's "Lehrbuch der Algebra." For example, the great doctrines of invariants and groups are treated only briefly, and the Galois theory of algebraic equations not at all. Nevertheless, the volume is rich in content, including such cardinal matters as polynomials, linear dependence, transformations and combinations of matrices, bilinear and quadratic forms, the theory of elementary divisors, and related topics. The minutely critical spirit of modern mathematics is here manifest in the emphasis rightly placed on the consideration of exceptions to the "general" validity of sweeping propositions. The most conspicuous merit of Townsend and Goodenough's "Course" is due to its being a joint product of a professional mathematician, who is responsible for the theory, and a professional teacher of mechanical engineering, who is mainly responsible for the practical aspects of the work. The authors deserve hearty commendation for thus attempting to meet the demand, coming from technological schools, that those who are charged with the teaching of fundamental mathematical subjects shall be less indifferent than hitherto to their instrumental as distinguished from their purely scientific significance. In Prof. W. F. Osgood's book culminate the efforts of a generation of mathematicians to produce a beginner's calculus that shall be both rigorous and understandable, theoretic enough to be scientific, and sufficiently practical for the needs of the engineering student. For directness and simplicity of presentation, clearness and correctness of statement, judicious accentuation, and happy mingling of the concrete and particular with the abstract and general, this work both makes and marks an epoch in the history of its subject. In view of such merit one hesitates to note so minor an infelicity as the recurring phrase, tangent *in* a point; or to query why the basal notion of limit is not defined, instead of being taken for granted. Woods and Bailey's book is the first volume of a work which aims to present together—in a single course—the algebra, analytic geometry, calculus, and differential equations usually required of engineering students in the first two years of their professional study. The attempt represents a wholesome reaction against the long prevailing practice of

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presenting these subjects in as many separate courses, and of thus incidentally giving the student the impression that the several doctrines are essentially insulated and independent, instead of being, as in fact they are, but different parts of one complicate instrument or different organs of a single body of doctrine. The danger of the reaction lies in the opposite extreme namely, of so presenting a group of interpenetrating disciplines that they shall have the effect of a mere *mélange*.

Among books on electricity we may note "Elementary Principles of Continuous-Current Dynamo Design," by H. M. Hobart (The Macmillan Co.). The several chapters, excepting the last, "The Application of Reversing Poles to Continuous-Current Dynamos, and the Design of Continuous-Current Dynamos for High Speeds and Voltages," deal in an excellent manner with the various items which must be considered in the design of direct current machinery. The final chapter, however, is extremely weak, and does not do credit to the well-known ability of the author. This book may be regarded as a modification of the direct current section of the excellent volume on "Electrical Generators," written by Mr. Hobart in collaboration with Mr. Parshall. The work is now brought within such dimensions as to be available for the "pocket" of the student, for w[illegible]s undoubtedly an excellent text-book. "Continuous Current Engineering," by Alfred Hay (D. Van Nostrand Co.), deals with the elementary electrical and magnetic phenomena, and with their various applications to practice. The matter is well presented, and the work forms a fine companion volume to the author's excellent treatise on "Alternating Currents." The book should be of considerable value to the student in engineering, since it combines within the same covers the fundamental phenomena and their applications. "The Construction of Dynamos," by Tyson Sewell, lecturer at The Polytechnic, London (D. Van Nostrand Co.), may be criticised upon the ground that certain matter is introduced which is foreign to the design of dynamos. The work is an ambitious attempt to produce a book in a field already well covered; and, while forming, perhaps, an excellent lot of lecture notes, it is not on a par with other works in its field. "Electric Railways," Vol. II., by Sydney W. Ashe of the Polytechnic Institute, Brooklyn (D. Van Nostrand Co.), contains some excellent articles, such as "Cost Data" and Mailloux's treatment of "Car Distribution"; but the author has not always shown sound judgment in the selection of his illustrations or specific examples. Taken as a whole, however, the work should be useful to the student in showing the various factors which must be considered in the simple layout of an electrical railroad system. "Manual of Wireless Telegraphy," by James Erskine Murray (D. Van Nostrand Co.), discusses the phenomena and pieces of apparatus employed in wireless telegraphy. The final chapter is an excellent treatment of all the problems to be considered in the design and calculations of a specific wireless telegraph station. The book is well arranged, and is a valuable addition to the literature of wireless telegraphy. "Wireless Telephony," by Ernst Ruhmer, translated by James Erskine Murray (D. Van Nostrand Co.), discusses the problems of the wireless telephone as developed by light or heat, radiation, and electrical forces. The subject in itself is not far advanced, the theory not definitely settled; and this fact the author recognizes by giving a semi-popular treatment. The matter is well presented, and it should prove interesting reading to all who take an interest in the advances of electrical engineering.

"Practical Physics," by C. M. Crawford and Barry Macnutt (3 vols., the Macmillan Co.), is an attempt to make the laboratory course in physics more than a succession of measurements. By the assignment of problems, the solution of which requires experimental data to be found by the student, the course becomes, as it should be, a means of obtaining clear conceptions of the subject, and thereby extending knowledge of physics by future research. The work is well done, though an elementary study of physics is a prerequisite to the use of the book. "Principles of Physics," by Alfred Page, revised by Arthur W. Goodspeed of the University of Pennsylvania (Ginn & Co.), is a modern edition of an older book, covering the subject as required for college entrance and for the first year of some colleges. The treatment is consistent and clear; the problems are numerous and modern. "A Text Book in Physics," by William N. Mumper, professor of physics in the State Normal and Model Schools of Trenton, N. J. (American Book Co.), is an elementary text from the school point of view, but not intended for a laboratory manual. It is easy reading; too easy, if anything. Moreover, the attempt to introduce into an extremely elementary text any ideas concerning the operation of steam engines and steam turbines, both of which are illustrated and briefly described, follows an unhappy tendency in much of the present elementary instruction throughout the country. This superficial treatment in elementary schools leads students to think they know a subject when they have learned scarcely more than its technical words.

CURRENT FICTION.

The Weight of the Name. By Paul Bourget; translated from the French by George Burnham Ives. Boston: Little, Brown & Co.

In the hands of so skilful a translator as Mr. Ives, there was no need to fear a serious loss of that delicate precision which counts for so much in M. Bourget. This touching story keeps in its English dress much of the peculiar charm, the quivering intensity of emotion never verging upon mawkishness, of the original. The theme is that very ancient one most recently, perhaps, treated by Mrs. Wharton in her "Madame de Treymes"—the struggle of the new régime and the old, of the ambitious modern against the tyranny of race. In this case the issue is decided by fate, but the conflict is none the less sharp because the decision is in the hands of the gods. It is hard to say which of the protagonists arouses the greater sympathy—the young malcontents or the guardian of tradition.

Count Landri de Claviers-Grandchamp, son of the Marquis of that ancient name, has reached his thirtieth year before his reaction against the restraint of caste comes to the point of open revolt. Naturally active and ambitious, he has early been made to feel the barrier of his nobility, to experience "that paralysis of the youthful being, quivering with life, hungry for action, because of a past which was not his own, suffocation by prejudices which he does not even share." The situation has been made but the more difficult from the lofty character of the old marquis, who adores the past without being a fool. The son has taken advantage of the only semblance of career offering itself by entering the army, and has become devotedly attached to the widow of a fellow-officer, bourgeoise by birth, but of a sensibility and refinement equal to his own. Such a marriage will be a criminal mésalliance in the eyes of the father, and the young man finds himself, when the narrative begins, confronting the necessity of announcing his betrothal with the certainty of alienation from his family. It is probable also that unless he leaves the army he will have to conduct a forced inventory of church property, which will seem to the father an act of treason and sacrilege combined. Suddenly the fact is revealed to the count that he is not a Claviers-Grandchamp, but the son of a liaison between his mother and a friend of the marquis. The real father dies, leaving his fortune to the marquis, who is badly in need of it, but who is informed anonymously of the fact of the former relation between his benefactor and his wife, and of the real parentage of the count. Meanwhile the unfortunate has judged it his duty to conceal the fact from his supposed father, and to submit himself finally to the tyranny of the name. He refuses to make the church inventory, and is retired from the army just before the marquis's discovery makes the sacrifice vain. But the name is still to be protected. It is arranged that the marriage with the bourgeoise, no longer really a mésalliance, shall take place, to be made the pretext of a breach between the marquis and his supposed son. The plan is carried out; and the young pair determine to leave France, so that the name to which they have no right may be dropped without scandal. The stern old marquis determines that the race shall die with him, and sells all his property in order to repay the accursed legacy of his wife's lover. The final scene, in which, vanquished by the love which his rich nature cannot unlearn, he hastens to the dingy Liverpool hotel to give his final farewell and blessing to the self-exiled pair, sets its benign signature upon a portrait noble in many senses.

The Daughter. By Constance Smedley. New York: Moffat, Yard & Co.

This workmanlike and readable novel is an English story, having for its heroine Delia Willett, the daughter of rich people who could not dissuade her from plunging into active socialistic work in London. A millionaire whom she does not know, hears her addressing a meeting, falls in love with her, and contrives that she, in order to raise a large sum for the "Cause," shall marry a young mechanic—himself in thin disguise. The trick wins her, and though she vows he's a wretch for a season, it is chiefly

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because of her former hate for the millionaire and snob. The author has turned out a good tale—a sane mixture of the socialistic, purposeful, and often hectic novel, with the healthy story of an admirable love match. There are crudities by the way, such as the poor bluster of the father, and conventional turns of phrases. But "The Daughter" has interest, the interest not of a great or a literary product, but of a faithfully planned and well told story.

Seeing England with Uncle John. By Anne Warner. New York: The Century Co.

Uncle John, an American and proud of it, is showing a silent and unseen gentleman called Dilly about England. Uncle John's niece, married to an Englishman, pursues him throughout the book with ready hospitality and no success till the last few pages. The volume consists of the independent comment of uncle and niece on sights of guide-book interest. In antiphonal chapters the uncle discourses to his dumb companion, and the girl rivals Clarissa Harlowe in the length of her letters. The following is typical of Uncle John's wit:

> Curious—very curious! I never saw the place a king lived in before. Look at the soldiers with muffs on their heads: it must be handy to pull down over their ears cold days in winter!

As the author states, the method is stenographic; it is therefore inartistic. And consequently, as the native humor has little savor, one prefers the twenty odd pages of index. Yvonne's letters, it should be said, are fairly pleasant feminine reading.

The Supreme Gift. By Grace Denio Litchfield. Boston: Little, Brown & Co.

A careless philanthropist, who ruins himself and his dependents, and whose daughter shows her willingness to marry a detestable man in order to pay off all money debts—such is the skeleton of this novel. In it "Society" is nonchalant, superbly dressed, toys with its priceless fan, and either adores or ignores the poor. The characters who are manœuvred through "The Supreme Gift" wear such definite outlines as: he is good but weak; she is a noble soul; he is a cad. Hallam, the villain who can quote French at will, is meant for a puppy, but acts like a puppet. The erring parent worries the reader with his continued hysteric appeals to the Deity. As for the heroine, Joan, the sentimental reviewer would love her readily for the dangers she has passed, could he convince himself that the dangers are real. One searching earnestly for the novel "as she is advertised to be," must be bitterly disappointed in this volume.

The Nun. By René Bazin. New York: Charles Scribner's Sons.

This is the story of a weaver's daughter, Pascale, who, with her companion nuns, is expelled from her congregation of St. Hildegarde by order of government. The others find comparative safety and peace in employments ranging from railway gate-keeping to nursing, while she falls into the care of her criminal cousin, Adolphe Mouvand. Her rescue is planned by the sisters who have maintained a constant watch over her, but while escaping she is shot by Adolphe.

The book is typically French in its clear construction and dramatic curtness. The indicative mood prevails—things are explained, demonstrated, or reasoned out rather than acted; and the characterization is clever, but compressed for each individual into a page or so of initial biography. The translation suffers but little from those frequent *un*translations or settings over from the original, so often lamentably present. It is probable that the large success of "The Nun" abroad is due to a sympathy for the plight of the Church, impossible for many American readers to share.

Marcia Schuyler. By Grace Livingston Hill Lutz. Philadelphia: J. B. Lippincott Co.

What starts the series of conventional incidents in this romance is the readiness with which David Spafford marries Marcia, the younger sister of Kate Schuyler, to whom he has long been engaged. Kate has just eloped with a military man, and the guests must be given a wedding. In order not to make the family disgrace too apparent, the father suggests that Marcia make amends for her sister's misconduct. She agrees, and her bridegroom instantly remarks:

> Child, you are good to me, and I thank you. I will try to make you happy if you will go with me, and I am sure your going will be a comfort in many ways, but I would not have you go unwillingly.

After this beginning the story tells of David's terrible sorrow and gradual love for Marcia, a would-be lover's stereotyped villany, Kate's jealous machinations, and the acid tiresomeness of maiden aunts. The date of the action is fixed by the popularity in its pages of "Home, Sweet Home," and a description of the first steam railway. Girlishness is the key-note. Little new, brilliant, or finished in the way of narrative writing can be discovered. The book needs a very hot day and a hammock.

In the Potter's House. By George Dyre Eldridge. New York: Doubleday, Page & Co.

This exhibition of shapes of clay includes the wide extremes that may be met in a Maine village untouched by modern thought. It embraces the minister who is of the oldest theological type, and the particularly unpleasant and explicit primitive man. Between these are to be found every shade of the godless and the hell-fearing; deacons and Dogberries with varyingly elastic views of theology and conduct; the young girl who confesses; the woman for whom Christianity was "a theory of salvation which, once accepted, marked no really distinctive attitude toward the affairs of practical life," with whom "two and a half centuries of New England ethics outweighed nineteen centuries of the Christian Church." The exposition is of sin, intolerance, dogma, and salvation. While certain incidents may be classed as "powerful" the really strong is outweighed by the repellant. The writer offers here and there an epigram, but too often recalls Disraeli's criticism of Gladstone that he was "intoxicated by the exuberance of his own verbosity."

Concerning Lafcadio Hearn. By George M. Gould, M.D. With a Bibliography by Laura Stedman: Philadelphia: George W. Jacobs & Co.

So much of the best material has already been printed in "The Life and Letters of Lafcadio Hearn," by Elizabeth Bisland, that Dr. Gould's volume, as he himself would no doubt gladly admit, must be regarded as a complement and, to a certain extent, a corrective of that work. For psychological value, it is not likely that any documents will be discovered equal to the autobiographical notes on Hearn's early life and the letters to H. E. Krehbiel published by Mrs. Bisland. Yet there is much that is interesting in Dr. Gould's book. To begin with, he approaches the subject from a novel point of view. He is an eye specialist, well known for a series of studies in which he has derived the eccentricities of various geniuses from faulty vision. In this respect Hearn, with his one eye intensely myopic, offered a tempting field which the oculist could not avoid. We confess to have entered with some misgivings upon the chapter called "The Poet of Myopia," for these physical derivations may be so easily exaggerated and are at bottom so dangerously elusive. It is tempting to explain the almost complete substitution of color for form in Hearn's descriptive writing by the fact that he actually saw the world as a flat plane, and to hold that his ghostly imagination was due largely to the vague and sudden appearance of physical objects as they passed into his vision. But such a theory to have any real value must be constant. Now, Samuel Johnson was also extremely short-sighted, and by the same token he should have written in the vein of Lafcadio Hearn. The truth is that the substitution of color for form and the delight in the vague and the ghostly and the grewsome are a recognized feature of the whole romantic movement of which Hearn is a late and exaggerated example. Hearn's defective vision may have strengthened this romantic tendency, but to look upon it as a cause is to ignore history.

And indeed, Dr. Gould does not deny the validity of character, or lack of character, in shaping this artistic impressionism, although he subordinates it to the effects of morbid vision. Hearn, he says in the Preface, was "deprived by nature, by the necessities of his life, or by conscious intuition, of religion, morality, scholarship, magnanimity, loyalty, character, benevolence." And again, to defend him against the charge of disloyalty to friends:

> There was nothing behind the physical and neurologic machine to be loyal or disloyal. He had no mind, or character, to be possessed of loyalty or disloyalty. For the most part, he simply dropped his friends, and rarely spoke ill of them or of his enemies. There was nothing whatever in him, except perhaps for the short time when he said his friends had given him a soul, to take the cast and function of loyalty or disloyalty, gratitude or ingratitude. One does not ask originality or even great consistency of an echo, and, of all men that have ever lived, Hearn, mentally and spiritually, was most perfectly an echo. The sole quality, the only originality, he brought to the fact, or to the echo, was color—a peculiar derivation of a maimed sense. He created or invented nothing; his stories were always told him by others.

It is an ambiguous form of defence, and, in truth, there is something too much of it in

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the book. Dr. Gould returns again and again to this essential lack of will and character in Hearn, and his testimony is the more disquieting because he knew Hearn intimately, was Hearn's host in Philadelphia, and, as he says, inspired the poor outcast with the only notions of morality and faith that ever came to him.

In the actual details of Hearn's life Dr. Gould presents not much that is new. He brings evidence to show that the commonly accepted story of Hearn's birth and family is highly doubtful; he has some words about an unnamed gentleman in Cincinnati to whom Lafcadio was, as it were, consigned by a brother-in-law in Ireland, and who is curiously non-committal about his charge: "I know nothing, nobody knows anything true of Hearn's life. He may have been related to my wife's family, but I never knew." We learn also from Dr. Gould that Hearn was discharged from the Cincinnati *Commercial* because he sought a license for an open marriage with a colored woman; we get rather more precise glimpses of the reckless immorality of the man's ways in New Orleans and elsewhere (of which we already knew quite enough), but on the whole, the picture of the strange exotic wanderer is the same as what we had, only with the shadows darkened.

By far the most valuable parts of the book are those in which Hearn's literary activities are traced. Dr. Gould gives an altogether preciser account of the newspaper work in Cincinnati and New Orleans. He quotes fully in a note the story of the Tan-Yard Murder case in the *Enquirer*, which first brought the young reporter into notice—one of the most hideously repulsive things ever written. He reproduces one or two of the editorials in the New Orleans *Times-Democrat*, including an exposition of Hearn's theory of translation suggested by "a number of interesting and severe criticisms upon translations from foreign authors" in the *Nation;* and he gives also a list of these editorials, with the welcome promise that a large amount of Hearn's work for the *Times-Democrat* is to be reprinted in book form. And there are other extracts and quotations given by Dr. Gould—bits of strange confession and extraordinary description from letters and fugitive publications, a group of charming Japanese fairy tales, and the like. It is worth while to get this bit of characteristic revery:

> So that when the long, burning summer comes, and the city roars dustily around you, and your ears are filled with the droning hum of machinery, and your heart full of the bitterness of the struggle for life, there comes to you at long intervals in the dingy office or the crowded street some memory of white breakers and vast stretches of wrinkled sand and far-fluttering breezes that seem to whisper, "Come!"
>
> So that when the silent night comes,—you find yourself revisiting in dreams those ocean-shores thousands of miles away. The wrinkled sand, ever shifting yet ever the same, has the same old familiar patches of vari-colored weeds and shining rocks along its level expanse; and the thunder-chant of the sea which echoes round the world, eternal yet ever new, is rolling up to heaven. The glad waves leap up to embrace you; the free winds shout welcome in your ears; white sails are shining in the west; white sea-birds are flying over the gleaming swells. And from the infinite expanse of eternal sky and everlasting sea, there comes to you, with the heavenly ocean-breeze, a thrilling sense of unbounded freedom, a delicious feeling as of life renewed, an ecstasy as of life restored. And so you start into wakefulness with the thunder of that sea-dream in your ears and tears of regret in your eyes to find about you only heat and dust and toil; the awakening rumble of traffic, and "the city sickening on its own thick breath."

Besides Dr. Gould's long and complete analysis of all Hearn's published works, with extracts from reviews of the time, there is a full bibliography added by Miss Laura Stedman, which includes even the manuscripts left by Hearn. These two sections will prove perhaps the most valuable part of the book for future writers and publishers. One is surprised at the large amount of writing he has already called out, and the high praise he has elicited; one has thought of him rather as the delight of the few, and finds on the contrary that he is in a fair way to rival the international reputation of Poe.

Literature and the American College. By Irving Babbitt. Boston: Houghton, Mifflin & Co. $1.25 net.

Professor Babbitt's readable and admirably written little volume is made up of four or five essays already printed in the *Nation*, the *Atlantic Monthly* and the *Harvard Graduates' Magazine*, and an equal amount of new introductory matter and connective tissue—*aliter non fit, Avite, liber.* The occasional repetitions and slight defects in unity of composition that result from this economy are more than redeemed by the greater wealth of ideas and illustrations that deposit themselves in chapters written at different times and revised in altered moods. The central thought of the book is that the old-fashioned culture and discipline of the American College (somewhat idealized perhaps in the retrospect) are being crowded out of modern life and education by the encroachment of the sentimental license of the kindergarten from below, and the pressure from above of specialized pedantry in the graduate school. The remedy is to be found in a return to humanism, as Professor Babbitt would define it—the severe selective and assimilative study of great literature in a spirit of high seriousness, equally removed from the philology of the graduate school at one extreme and the impressionism of the extension lecturer at the other. The entire first chapter is given to the working out of this definition with the aid of Gaston Boissier's study of *humanitas*. The word in order to serve our purpose must be reclaimed from the pragmatists who have annexed its gracious associations to the latest philosophical fad; it must be generalized from its accidental historical connotation of the undiscriminating enthusiasm of renaissance erudition, or the rigid pedantry of seventeenth century pseudo-classicism; and it must be sharply distinguished from humanitarianism with which it is commonly confused. Terence's "Humani nihil a me alienum puto" and Schiller's "Seid umschlungen, Millionen" are ejaculations of humanitarianism not formulas of humanism, which "is more selective in its caresses."

With Professor Babbitt's main ideas we are in cordial sympathy. In the chapters on "Literature and the College," "The Doctor's Degree," and "The Rational Study of the Classics," for example, we heartily concur with the essential purport and spirit of Mr. Babbitt's admonitions, yet with some reserves as to the impression that they are likely to make upon hasty readers. He brilliantly satirizes the aping of scientific methods in literary studies, the "hard literalness of mind" which deprives even the humanities of all humane quality, the fetich worship of the doctor's degree, the source hunter who never asks himself whether either model or copy possesses any significance for the human spirit, the student of comparative literature whose comparisons have no reference to any absolute standards of literary values, the mediævalist who is deeply versed in worthless *chansons de geste* but ignorant of Dante, Petrarch, and Chaucer, the philologist who strains to be "literary" and achieves only dilettanteism. And if at any time his vivacity betrays his ideal of a judicially poised humanism,

> Turning to scorn with lips divine
> The falsehood of extremes,

he disarms criticism by the deft interposition by the side of every epigram or hyperbole of its appropriate qualification. Nevertheless, we may retort upon him his own treatment of the "Chicago professors," specimens of whose discoveries he cites from the cheap newspapers. He is aware that the men quoted are generally not professors, and that the discoveries are largely due to the originality of the reporters. But he is only "giving the general impression." Similarly, our general impression is that Professor Babbitt is not quite fair or generous in his treatment of American classical scholarship. It is not necessary to dwell on the taunt that "we do not get from our teachers of the classics any equivalent of such writing as that of Professor Butcher in England or of Gaston Boissier in France." There may be many reasons besides a perverse and narrow scholarship why we have no one man who writes with the charm and abundance of the French Academician. The type of pedant and Dryasdust that provokes Mr. Babbitt's satire—unread in the literature which he professes to teach, incapable of general ideas—is only too common. But the "philological syndicate" that reserves promotion for men of this stamp is surely an exaggeration; and the young philologist who said of one of his colleagues: "He is almost a dilettante—he reads Dante and Shakespeare"—was evidently jesting. The literary pose of the philologist who has arrived is doubtless very funny. But it is unfair to announce that the literary velleities of the philologist are always merely a pose of a mood of dilettanteism, and never the revelation of an indwelling humanistic spirit. It is impossible to mention names. But many of the foremost American philologists have certainly been lifelong enthusiastic and intelligently appreciative readers of the classics. If some of them are inclined to reserve this humanism for their own inner life and emphasize linguistic and the technique of scholarship in their teaching and writing, they have some excuse in the quality of the students sent up to them from the secondary schools, and the lack of an appreciative public. They do not care to vie in eloquence with the department of "Literature in English," and they find the class-room hour too short for interpreting

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literature and life to students who have not learned to construe.

In his assault upon the doctoral dissertation Mr. Babbitt sometimes seems to forget his own distinction between the college and the university. The composition of the dissertation occupies one year at the close of eight or more years of classical study. The writing of dissertations by students to whom these years have brought neither scholarship nor culture is to be deprecated. The habitual choice of narrow and trivial themes is a legitimate topic of satire. Premature specialization, even in the graduate school, that incapacitates the student for any other choice is a deplorable error. But for the dissertation itself as an instrument of graduate instruction something may still be said. The very experience of producing, seeing through the press, and submitting to the judgment of the competent one piece of exact scholarly worth may be a valuable preparation for future work. If the candidate for a degree has not acquired scholarship and assimilated culture at this stage of his career, he will not gain these precious possessions in the one year given up to his dissertation. And the attempt to write a dissertation which the university is willing to publish is an easily available test of both student and teacher. In practice it is doubtless true that men of inferior capacity are, in the competition for numbers, too often encouraged to take the degree; and that, partly for this reason, partly from the limitations of the teacher, petty and mechanical subjects are too often chosen or imposed. The remedy is to be sought, not in the complete abandonment of the dissertation, but in the limiting of it to the proper students, as also in the courageous maintenance of high standards and the gradual broadening of our scholarship.

Old and New Japan. By Clive Holland; with 50 colored pictures by Montagu Smyth. New York: E. P. Dutton & Co. $5.00.

The Unveiled East. By F. A. McKenzie. New York: E. P. Dutton & Co. $3.50.

The Japanese Nation in Evolution. By W. E. Griffis. New York: Thomas Y. Crowell & Co. $1.25 net.

The tide of books on Japan still flows. Every reader may have a land to his choice —*quot homines tot sententiæ*—and the three volumes on our list represent three different worlds. Does one love sentiment and a land where every prospect pleases and never man is vile, let him purchase "Old and New Japan"; if he despises, yet fears, the Asiatics, he can satisfy his soul with "The Unveiled East"; while if he wishes studies in history, politics, and religion, there is "The Japanese Nation in Evolution." But if one will read the three works together, he may perhaps repeat the old question, What is truth? For example, from "Old and New Japan" we quote:

Owing to the absence of any considerable number of great manufactories, the polluting smoke, which is the ban of large Western cities, is never seen hovering like a heavy pall over the Mikado's Empire. And with the absence of these there is a corresponding absence of the terrible, soul-destroying, and unhealthy conditions of factory life, which afflicts the more progressive of Western nations—p. 140.

And then from "The Unveiled East":

I stood in the main street of Osaka and gazed around. Was this Japan? A murky river with muddy and malodorous water and carrying many ugly lighters bordered one side of the road. The sky-line was marked by giant factory chimneys, each belching forth its thick, black smoke. The air, heavy, damp, and gloomy, might have been that of Manchester on an unfavorable day. A party of women passed by. Where were now the dainty daughters of Japan? These were tired, for factory hours are long in Osaka. Their clothes, shabby and sad-colored, matched their prematurely aged faces. There were children among them, little girls of nine and ten, who had been all day at work in the mills, like their elders—p. 140.

"Old and New Japan" is a beautiful piece of book-making—almost none of the many beautiful books upon Japan excels it. It has thick paper, beautiful type, broad margins, an artistic cover, and charming pictures. Its author loves the scenes he describes and he has sought to understand sympathetically the people with whom he has sojourned. Pictures and text go well together, but, after all, the pictures are the chief attraction. They are delightful, not to be mistaken for photographs or for realistic reproductions of things as they are. It is Japan arranged, posed, colored, made artistic. In the text, too, we never quite touch reality. Indeed, why should we? Let Japan remain soft, peaceful, polite, happy, picturesque, to please us in a brief visit when we desire a picnic. Here and there the author goes beyond his province, and one must not take his learning too seriously. He transcribes parts of Chamberlain's translation of the "Kojiki," but evidently he did not read the preface, for he still takes the official chronology at its face value. He has heard of the "Nihongi," and tells his readers that it has not been completely translated, though Mr. Aston admirably performed that feat years ago. We are informed that Shinto is the true religion of Japan, and that it consists in nature worship and reverence for dead ancestors; that patriotism is its offspring and that Buddhism and Confucianism, while modified by Shinto, left the earlier faith intact. None of these statements is exact. Original Shinto had nothing to do with reverence for dead ancestors, this element in Japanese religion being the offspring of Chinese religion. A cursory study of Mr. Satow's "Revival of Pure Shinto" in comparison with the "Kojiki" and the "Nihongi" would have shown that it is Shinto which has been modified throughout. One notes inaccuracies even in the few and superficial criticisms of the Japanese: "A different price for the foreigners is the recognized rule." A different price for the rich, the noble, the distinguished Japanese is the recognized rule; for, with the traditions of the feudal system still remaining, price is based on the ability of the purchaser to pay, as indeed it still is among us with lawyers and doctors. Nevertheless the book is a charming description of a charming land and people.

But how different it all looks to the author of "The Unveiled East"! He discloses an awful reality—the Yellow Peril. He sums up his thesis in the second sentence in the book: "Japan has entered fully upon a campaign of aggressive imperialism." Again,

Men four years ago feared a Russian Colossus, but that which men yesterday believed Russia to be in the Far East, Japan now is. . . . The policy is forced upon Japan by two causes, national pride and commercial interest.

Mr. McKenzie assures us that Japan, in seeking to dominate the Pacific, advances along three lines: territorial expansion, increased fighting power, and an aggressive commercial campaign. Japan is building up an immense navy, of course for purposes of further aggression. The volume is intensely British in its prejudices, fervently anti-Japanese, and journalistic in style. It makes serious statements, but without naming authorities. The Japanese are shown, as indeed all confess, brutally to have mistreated the Koreans after the war, when a swarm of the lowest representatives of the race poured into the country. Yet similar indictments have been framed against the Americans in the Philippines, the British in South Africa, the British and the Germans in Africa, and the French in Southern China. We would not mitigate censure by such comparisons, but would point out that a people is always seen at its worst after conquest. For the rest, the increase of Japan's navy represents a policy of aggression precisely as much as does the increase of the navy of the United States. It is in other directions that Japan turns its energies, in the direction of peace and commerce. That certain industries of the West will find Japan a serious competitor is plain; but that Japan when rich will be a less important customer of the United States than is Japan poor it is hard to believe. The book, with all its earnestness, is not so true to essential facts as is "Old and New Japan," for the true East has not unveiled itself to the author's eyes or mind.

Dr. Griffis is our veteran authority upon Japan. He gave us "The Mikado's Empire" in 1876, and it still remains, in many respects, one of our best books upon the subject. For the thirty years succeeding he has faithfully studied the available material, and it is interesting to compare his last book with his earliest. The volume contains no novelties for those who are familiar with the recognized authorities; and Dr. Griffis makes ample acknowledgments of his indebtedness. But he has brought together, in convenient though somewhat ill-ordered shape, the results of his reading. The main purpose of the work seems to be to disprove the Mongolian origin of the nation. He begins by attempting to prove that the Japanese are Aryan; but our older terms for races have lost their significance. Years ago we knew what Aryan meant, but who knows now? The theory is gone and no new one replaces it. If only Dr. Griffis would prove that the Ainu are Aryan, we should rejoice; for then once more the word would have a meaning.

Histoire de la Maison de Baglion: Les Baglioni de Pérouse, d'après les chroniqueurs, les historiens, les archives. Par Comte de La Dufferie. Pp. 571. Poitiers: Société Française d'imprimerie et de librairie.

This enormous volume is published in two editions; one embellished by 46 full-page illustrations, the other consisting of the text alone. As a work to be placed among the family archives of the French branch of the House of Baglioni it has, no doubt,

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an excellent *raison d'être;* but we believe that it will have but scant attractions for the general reader and still fewer for the serious student.

To most tourists the Baglioni are known only through an eminently picturesque chapter in the late John Addington Symonds's "Sketches in Italy"; and though some, perhaps, have also profited by Edward Strachan Morgan's translation of the Chronicle of Matarazzo, there are few who realize what a prominent part that great house played in the history of Perugia from the days of Frederick Barbarossa to the death of Giovan Paolo in 1520 (see the two monographs of Count Vincenzo Ansidei on "La storia delle famiglie perugine Baglioni e Degli Oddi" 1901 and 1902). Unfortunately, however, the Count L. de Baglion de La Dufferie fails to perceive that the history of which the wars and violences of the Baglioni formed a part is of infinitely more importance than are the Baglioni themselves. His genealogical tables may be unimpeachable, but his historical knowledge is neither accurate nor profound. We will content ourselves with a single typical instance.

In 1358, the Perugians defeated the Sienese at Torrita in the Valdichiana, and advanced to the walls of Siena, whence (in the words of one of their own chroniclers) they carried away as a trophy "le catene de la iustizia de Siena," *i. e.*, the chains of the gallows which stood outside the Porta Nuova. In this matter all the chroniclers, whether Sienese or Perugian, are in agreement; but Count L. de Baglion de La Dufferie will have it otherwise. On page 15, he says:

> Pérouse connut cependant de beaux succès; celui de 1358 marque un point culminant dans sa gloire. Les siennois sont écrasés à Turrita. 42 de leurs bannières, prises en trophées, sont traînées à la queue des chevaux dans la capitale ombrienne, alors que sous les pattes du griffon communal les vainqueurs accrochent *les chaînes du Palais de Justice de Sienne.*

We will not discuss the absurdity of the statement that the war of 1358 "marked a culminating point in the glory of Perugia" (that misconception has been fully exposed in a recent article in the *Bollettino Senese di Storia Patria* anno xiv., Fasc. iii.) and will confine ourselves to the startling assertion that the Perugians "accrochent les chaînes du Palais de Justice de Sienne." Where did our author get his facts? His authority is not the chronicles and archives of his title-page, but none other than "The Story of Perugia," by Miss Symonds and Miss Duff Gordon. The originator of the fable is, of course, the always inaccurate Bonazzi, who on page 447 of his "Storia di Perugia" informs us: "Si portavano in trionfo le catene del palazzo di giustizia di Siena." Following in his footsteps, the authors of "The Story of Perugia" assure us, on page 22:

> Perugia's culminating success seems to have been at Torrita in 1358, when the Sienese were defeated, and forty-nine banners brought back tied to the horses' tails, and the chains of the Palace of Justice torn away and hung in triumph at the feet of the Perugian griffin.

Elsewhere (p. 118) they convert the chains into keys, and quote the late Adamo Rossi as the authority for their preposterous assertion. What Professor Rossi really wrote is this ("Il Palazzo del Popolo in Perugia," 1864, p. 19):

> Ai piedi di questi animali (*i. e.*, the bronze griffin and lion above the northern door of the Palazzo) si appesero . . . nel 1321 i ferramenti e chiavi delle porte di Assisi, e nel 1358 le catene della giustizia di Siena.

It is, of course, possible that the Count was misled by this misuse of an honored name; but apparently he preferred to trust to a statement in a modern work by foreign authors rather than to the contemporary chronicles of Siena and of Perugia. Nor does the blunder stand alone. Did space permit, we could adduce plenty more to bear it company.

Memoirs of the Comtesse de Boigne. Edited by Charles Nicoullaud. Vol. II., 1815-1819; Vol. III., 1820-1830. New York: Charles Scribner's Sons. $2.50 net, each.

The second volume of the Comtesse de Boigne's "Memoirs" is of greater interest than the previous volume (reviewed in the *Nation* September 12, 1907, p. 237), although the writer's strong temperamental prejudices invalidate the work as a contribution, not to say to history, but even to the interpretation of character. Her editor has to confess:

> There is always a substratum of truth in her stories, but she often uses it, though always with wit, to subserve her own inclinations to what she believes to be the welfare of her party.

This very worldly countess had above all an aversion to devout and religious spirits. The Queen of Etruria, Marie-Louise de Bourbon, afterwards canonized by Pius IX., was "untidy," a "vulgar personage," and "her conversation no better than her appearance." Louise de Condé, abbess of Remiremont, was "low, vulgar, and ignorant," the "caricature of the stage-nun," and "one was inclined to sympathize with the Deity, whom she was continually besieging with her prayers."

Mme. de Boigne relates her experiences at Turin and in England where her father was successively the French representative. One gets a vivid impression of life, or rather its absence, at the beginning of the nineteenth century in the capital of a third-rate kingdom like Piedmont, under a narrow-minded king, in a gossiping and scandal-mongering court, whose only diversion was the opera; and of society in England under the Prince Regent, among its match-making women. It is of her own sex that Mme. de Boigne gives the most lifelike portraits, and the descriptions are very striking of the mystical Mme. de Krüdener, whose strange influence over the Emperor Alexander is thought to have contributed to the Holy Alliance and the destinies of Europe; of Princess Caroline, wife of the Regent, chasing Murat over Europe and riding through Genoa in attire as suited for the circus as the street; or of Princess Charlotte, whimsical and quick-tempered, but the darling of the English people, whose queen she would have been but for her early death.

Mme. de Boigne's witty cynicism concerning her friends inclines the reader to that sympathy towards her husband, with whom she could not live, which she herself felt for the Deity in the case of the Princesse de Condé. But she is an amusing companion from a safe distance beyond the grave, where she has perhaps learned to appreciate the old precept which she did not practise, of only good concerning the dead.

The third volume, completing the work, deserves less consideration. The most vivid pages are those describing the circumstances connected with the death of the Duc de Berry, but for the larger part the volume is made up of small talk.

To the Top of the Continent: Discovery, Exploration, and Adventure in Sub-arctic Alaska; the first Ascent of Mt. McKinley, 1903-1906. By Frederick A. Cook. Illustrated. New York: Doubleday, Page & Co. $2.50 net.

The conquest of Mt. McKinley, the highest peak in North America, by Dr. F. A. Cook was a notable feat in mountaineering. For, to the perils and hardships of high Alpine or Himalayan ascents were added most of the difficulties of Arctic exploration. The foot of the mountain could be reached only by passing through immense swamps and fording numberless icy streams amid constant and drenching rains. Then the climb was over glaciers and up almost perpendicular slopes of crusted snow down which avalanches were continually thundering. Torrid heat and polar cold were at times combined; for the bright burning sunbeams caused to fall "from our faces big beads of perspiration which froze in icy pinnacles on our garments." Significant also is the fact that the summit was reached after an eight days' climb by Dr. Cook and a single companion, who carried on their backs not only food and fuel for a fortnight, but a tent and sleeping bag. A remarkable experience was the immunity from disease in both expeditions:

> For two months we travelled with wet feet. In rain or sunshine, in wind or calm we went without coats. We slept in dripping jungles, on floating marshes, in wind-swept clouds, on wet snow, and in perennial frost, . . . but we never enjoyed better health. No colds, no rheumatism, and no sickness of any consequence was reported.

This uniqueness of adventure constitutes the special interest of this account of the two expeditions: the one in 1903, which failed; and the successful one three years later, the story of both of which, it should be added, is an amplification of articles in *Harper's Magazine.* As a mere record of travel the book is rather dull, for the task of crossing the wilderness between the coast and the Alaskan range was very monotonous, and months at times elapsed without the party seeing a "speck of human life." After the first ascent of a rapid and the fording of a mountain torrent, the tale lacks variety, though a few bears were encountered. The explorers saw much big game, and they make an urgent appeal for the establishment of a preserve. Its need is shown by the fact that "near the head waters of the Skwentna River there are thousands of square feet covered with moose hair to the depth of three feet. Here Indians have massacred hundreds of moose in the deep snows, taking only the skins for souvenir moccasins, leaving heaps of heads and tons of meat to rot." Occasional gleams of humor illu-

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mine the narrative and throw light on life in Alaska. For example:

We saw a big dory drifting down the stream. A corpulent miner with all kinds of things was in the boat. To our question: "How far to Youngstown?" he answered: "It used to be twenty miles above, but it just moved. I have the town in the dory, and am taking it down the stream."

The scientific work of the expeditions seems to have been limited to tracing several rivers to their glacial sources, and the exploration of an extensive tract along the foothills of the range. The results are given in a sketch of the geology of the Mt. McKinley region, by Alfred H. Brooks, in an appendix. The make-up of the volume is excellent—the sixty-nine full-page illustrations being portraits, reproductions of photographs of the mountain scenery, and pictures of camp life. One of peculiar interest is of a camp just below the top of McKinley, on a slope so steep that "we wrapped ourselves in a bundle with all of our belongings, then lashed the bundle to the axes, which were securely driven into the ice, and in this way we held on for the night." It is to be regretted that there is no index, and that the routes of the expeditions are not marked on the map, as it is difficult from the narrative alone to trace them.

Science.

Attention. By W. B. Pillsbury. Pp. xii, 346. New York: The Macmillan Co. $2.75 net.

This volume is the English edition of Professor Pillsbury's "L'Attention," which was published in 1906 in the Bibliothèque internationale de psychologie expérimentale. It is not simply an English version of the French edition, but is revised and enlarged, and contains several new chapters. It is a clear, conservative, and comprehensive presentation of the psychology of attention from a particular point of view. The chief business of psychology is regarded as the analysis of mind into sensations as its structural elements, and the determination of the ways in which these elementary states function in combination in higher mental processes. From this point of view Professor Pillsbury leaves little to be desired. Defining attention as "an increased clearness and prominence of some one idea, sensation, or object, whether remembered or directly given from the external world, so that for the time it is made to constitute the most important feature of consciousness," he finds it to depend not upon some original conative effort, but upon two general factors, "the present environment on the one side, and the entire past history of the individual on the other." To these two factors is due whatever prominence any fact in consciousness may possess. A loud noise, for instance, will force its way into consciousness of any person, and compel attention. On the other hand, a savage, on account of his habits, will notice a footprint where a civilized man will see no disturbance of the ground. The relations between attention thus conceived, and interest, ideas, association, memory, will, reason, emotion, and the self are set forth with abundant detail. The methods of measuring attention, its motor concomitants, its anatomical basis, its physiology and pathology, prevailing theories regarding it, and certain applications of the author's results to education are considered with similar completeness. The work is marked throughout by accuracy of statement, wide familiarity with the literature of the subject, and fairness and discrimination in criticism.

But in spite of the undoubted excellence of the book, we have read it with a sense of profound disappointment. The disappointment is not with Professor Pillsbury's exposition or scholarship. It is with the results which psychology, as he conceives it, has to offer. That psychology undoubtedly clarifies mental life at many points, but it raises serious doubts regarding the validity and fruitfulness of its basal conceptions. To regard mind as a structure of elementary sensations woven together into complex mental processes impresses us as a decidedly artificial procedure. The conclusions to which this procedure leads appear deficient in explanatory value; and the ultimate problems to which it gives rise are of a kind which has been discussed without much profit or illumination. In support of this opinion two illustrations from Professor Pillsbury's book may be cited.

As already stated, he finds attention to depend upon the present environment, and the entire past history of the individual. With regard to these factors he says:

These two together are, of course, coextensive with the known universe in the case of the ideal man. Man's experience is not alone composed of the comparatively few events which have brought him into direct contact with nature, but through tradition and books he has summed up within himself the entire experience of the human race as a whole in all times and places. On the other side, too, through heredity, it would be possible to trace some small number of the conditions which have to be taken into consideration in explaining any act of attention back to the acts and surroundings of his predecessors in the course of evolution. While no single man reaches this ideal condition, it is yet true for every man that the elements which may be said to determine his attention are not to be found in any chance movement of the body at the moment, in any feeling of pleasure or of effort that may accompany or precede the attending, but are to be found in the entirety of the preceding life of the individual and indirectly in the race history of mankind in general. (P. 308.)

Does this mean that what psychology has finally to say about the attention we have given to Professor Pillsbury's book—or to anything else, for that matter—is that it is due to our entire preceding life and the race history of mankind in general? If so, we do not dispute the statement, but we emphatically claim that it is eminently lacking in explanatory value. For the explanation, being generally adequate for all cases, is specifically adequate for none. What we desire to know is how the attention of a person of defined mental traits is affected by specified conditions. Take the average freshman in college to-day. What subjects attract his attention and under what conditions?

So much psychology of this type evaporates into comprehensive generalities. The reason for such a disappointing and inadequate result, we believe, resides in the psychological point of view adopted. For, when the mind is conceived as a structure of elementary sensations, it becomes necessary to determine the particular efficiency of any one of these sensations in the process in which it occurs. Since, however, this efficiency is determined by the relation of the element in question to all other possible elements, and the structure of mind is modified by environment and heredity, we seem at last driven to "the entire experience of the human race as a whole in all times and places." Were it possible, as some psychologists once hoped, actually to discover genuinely elementary sensations and assign to them definite and stable values for any process in which they might occur, we might be spared such comprehensive, but inadequate, explanations. Or if the hypothesis of "mental states" were discarded and psychology concerned itself, not with the "structure of mind," but with the measurement and coördination of individual reactions, the results reached would probably be marked by greater precision and fruitfulness.

Mental traits can be correlated and their correlation measured statistically with marked success. What relation exists between quickness of perception and a ready memory? How far is rapidity in acquiring manual skill coupled with logical ability? How far does mastering one task help in the mastering of a different one? Such questions indicate a psychology of a different kind from that which has aroused our suspicion, and promises, we believe, more different results. It is when such results are brought out by Professor Pillsbury that his discussion is most illuminating.

As an illustration of the unprofitable problems to which the notion of sensations as the structural elements of mind may lead, we may cite Professor Pillsbury's statement that "psychologists have very generally adopted the doctrine of psycho-physical parallelism." They have adopted this doctrine because when they consider the problem of the connection between "physical states" and "mental processes," they "seem compelled either to give up the doctrine of the conservation of energy, to abandon all distinction between the bodily and mental processes, or to deny that there is a causal relation between body and mind. Of these possible solutions, modern psychology has chosen the last" (p. 222). But we fail to see how psycho-physical parallelism is a solution of anything. Not only does it signally fail to explain the connection on which it is invoked to throw light, but it is also inherently unintelligible. "It depends," and as we read we recall volumes of discussion of the subject, "in the last analysis upon the fact that no man has ever seen a bodily process pass over into a mental process, and in all probability never will see such a passage" (p. 223). We heartily agree that he probably never will. But did any man ever see a "bodily process" or a "mental process"? It is assumed that we are perfectly familiar with these two kinds of processes, and that they are so clearly distinguished from each other and so contrasted that passage from one to the other is not discoverable. Now it is just this familiarity which is crucially necessary to make the doctrine of psycho-physical parallelism intelligible, but it is also just this familiarity which we do not possess. In the

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light of this fact we do not hesitate to reaffirm that psycho-physical parallelism is not a solution of any problem. It is rather a statement of the perplexity which may attend psychological theory. The terms "body" and "mind" undoubtedly express a distinction, but the theory of psycho-physical parallelism gives ample warrant for the suspicion that it is unprofitable to interpret this distinction in terms of physiological states and processes on the one hand and sensations as structural elements of mind on the other. So interpreted, the distinction may eventually confront us with the alternatives suggested by Professor Pillsbury, but we are unwilling to admit that there is any valid necessity for such an interpretation.

It is the excellence of Professor Pillsbury's book which has emphasized for us the difficulties on which we have commented. It is a valuable contribution to psychological literature, but it warrants, in our estimation, the opinion that fruitful advance in the science is not accelerated by attempts to construct a system of mental states or processes or by conceiving sensations to be the structural elements of mind.

"Strength of Materials: A Manual for Students of Engineering," by William Charles Popplewell, lecturer at Manchester Municipal School of Technical Engineering (Oliver & Boyd), is a book which, though prepared for English students, will prove of equal value to Americans who wish a short, correct, and rigorous treatment of the subject. It is not, however, by any means complete. "Handbook of American Gas Engineering Practice," by M. Nisbet Latta (D. Van Nostrand Co.), is on a subject which has hitherto received inadequate treatment in America. In this country, indeed, no book equal to this one has appeared. It is a compilation, and a rather good one, of modern papers on the topic, together with such explanatory and connecting material as is necessary to make them intelligible.

In "Immuno-Chemistry: The Application of the Principles of Physical Chemistry to the Study of the Biological Antibodies," by Svante Arrhenius (The Macmillan Co.), is described the pioneer work of Arrhenius and others in that new and promising branch of science, immuno-chemistry—the application of the laws of chemical mechanics to the reactions taking place in the blood in consequence of the injection of foreign substances. Although the subject of toxins and antitoxins, or of antibodies in general, has always been fascinating, it becomes, now that it is shown that the laws governing chemical reactions in general also govern these, even more fascinating than before. The book is to be recommended to all who have an elementary knowledge of physical chemistry. "Solubilities of Inorganic and Organic Substances: A Handbook of the Most Reliable Quantitative Solubility Determinations," recalculated and compiled by Atherton Seidell, is published by D. Van Nostrand Co. In preparing this admirable set of solubility tables Dr. Seidell has earned the gratitude of all chemists. The book should be in every laboratory and chemical library.

The irrigation works of our Reclamation Service are described in detail by its statistician, C. J. Blanchard, in a recent address now published in the *National Geographic Magazine* for April. He says that in the summer of 1904 he camped in a vast sage-brush plain in Idaho, thirty miles from any human habitation. Last year a school-house was opened on the site of the camp with 74 pupils; 1400 families are living on farms, and three towns with a thousand inhabitants have sprung up where "a trifle over three years ago the eye met nothing but dust, and desolation." The service has spent more than $120,000,000, "and 70,000 miles of canals now carry the life-giving waters to 10,000,000 acres, which each year produce crops valued at more than $250,000,000." The numerous illustrations emphasize the wonderful character and results of the work.

Lack of funds has temporarily checked the further preparation and publication of the large trilingual "Wörterbuch der technischen Wissenschaften," begun about five years ago by the National-Verein deutscher Ingenieure; but the French government through the Minister of Agriculture has decided to publish a Technological Repertorium of the Industrial Arts and the Technical Sciences. This is to be not only a philological lexicon of these branches, but also an account of the different technological callings, together with an interpretation of technical terms in French, English, and German. The German and the English parts of the work are to be in the hands of native scholars.

"Von der Adria, zum Schwarzen Drin" is a further instalment of 78 pages in the series Zur Kunde der Balkanhalbinsel: Reisen und Beobachtungen, edited by Dr. Carl Patsch of the National Museum in Serajewo, and published by Daniel A. Kajon of that city. The author, Karl Steinmetz, gives a scientific account of travels in portions of Albania, starting from Kalmeti, south of Scutari. He considers geography, topography, ethnology, and related topics.

The Naples Table Association for Promoting Laboratory Research by Women offers a fourth prize of $1,000 for the best thesis written by a woman on a scientific subject, embodying new observations and new conclusions based on an independent laboratory research in biological, chemical, or physical science. The theses must be in the hands of the chairman of the committee on the prize, Mrs. Ellen H. Richards, Massachusetts Institute of Technology, Boston, Mass., before February 25, 1909. The prize will be awarded at the annual meeting in April, 1909. Application blanks and circulars giving the conditions of the award of the prize will be furnished by the secretary, Mrs. Ada Wing Mead, No. 283 Wayland Avenue, Providence, R. I.

Leopold Schrötter, Ritter von Kristelli, professor in the University of Vienna, died April 21 at the age of seventy-one. Dr. Schrötter had made a specialty of laryngology, and is best known popularly for his diagnosis of Frederick of Germany's trouble as cancer and his attendance on the emperor at San Remo. He has a large number of scientific books to his credit, including: "Endolaryngeole Operation der Kehlkopfpolypen," "Laryngologische Mitteilungen," "Arbeiten auf dem Gebiet der Tuberkulose," etc.

The death in his eighty-ninth year is announced from Vienna of Ludwig Schmarda, traveller and naturalist. He was professor of zoölogy at the University of Vienna from 1862 to 1883. Among his works are "Reise um die Erde in den Jahren 1853-7," "Zur Naturgeschichte Aegyptens," and "Neue wirbellose Tiere."

Carl Agardh Westerlund, malacologist and ornithologist, has died at the age of seventy-seven years, in Ronneby, Sweden, where for many years he had been teacher in the grammar school. Besides the large "Fauna der in der Paläarktischen Region lebenden Binnenconchylien" (7 volumes, 1884-1890), and "Skandinaviska foglarnas fortplantningshistoria," 1878-1904, he contributed numerous papers to Swedish and foreign scientific periodicals, and was collaborator in many collections of fauna.

Drama.

J. B. Lippincott Co. announces that the publication of the Variorum "Richard the Third," edited by H. H. Furness, jr., has been postponed until the early autumn.

The printed edition of Charles Rann Kennedy's "The Servant in the House," just published by Harper & Brothers, is a solid and attractive volume, with bold type and choice paper worthy of this notable work. A deliberate study of the text amply confirms the opinion set forth in these columns, after the first stage performance, that it is one of the most notable of recent plays, not only on account of its high moral and social purpose, but in its sustained interest, its swift, compact, and logical action and its compliance with the classic laws of dramatic construction. All the unities are faithfully observed. The dialogue is of striking quality. It contains but one passage of descriptive and imaginative eloquence—Manson's picture of the ideal church—but is composed of idiomatic English, simple, pregnant, and thoroughly characteristic of the person speaking. Often it is charged with a significance which might easily be less apparent to the spectator in a theatre than to the reader, differing vastly in this respect from the flippant chatter of most current shows. Almost every phrase in Mr. Kennedy's play is vital to the scene, the main theme, or the development of character. It is not necessary at this time to repeat the story of the piece with its practical application of the law of universal brotherhood, but it should be said that the power and appeal of it, and the ingenuity with which the interaction of contrasted and vital human types is made to bring about the desired solution of the dramatic problem, are just as apparent upon the printed page as when they are backed by the glamour of the theatre.

"Yolanda of Cyprus" (The McClure Co.), by Cale Young Rice, is a passionate melodrama in verse, of the sixteenth century, and exhibits both literary facility and poetic imagination. It contains, indeed, many melodious and some striking passages, but its general conception is so extravagant, its construction so crude, and its semi-miraculous happy ending so conventionally theatrical in its futility, that as drama it is inconsiderable. Moreover, the theme is unpleasant, profitless, and unnatural. It is a pity that the ability dis-

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played in the elaboration of it should not be employed to better purpose. The style is modern though the tale is antique.

Stephen Phillips's dramatization of "The Bride of Lammermoor" will be called "The Lost Heir" when it is produced at the London Adelphi by Martin Harvey.

The appearance in the Bijou Theatre on Tuesday evening of Henry E. Dixey, in the central character of Jean Aicard's "Le Père Lebonnard," attracted considerable attention as an ambitious effort on the part of a veteran farcical comedian to make an upward step in his profession and prove his capacity in the more serious drama. His own individual performance was a distinctly creditable, though never brilliant, achievement. It was simple, natural, and sympathetic, but neither the humor nor the pathos of it had much depth, while the passion showed more of external than internal convulsion. Nevertheless, considering the antecedents of the actor, it was a respectable achievement. Unfortunately, the adapters had divested the play of nearly all its finer qualities, leaving nothing but the skeleton of the story, while the supporting cast was wholly unequal to the task assigned to it. The representation of the play given here by Signor Novelli was vastly superior in every respect.

One of the current theatrical successes in Paris is a Russian revolutionary melodrama, "Le Grand soir," translated from the German of Leopold Kampf by Robert d' Humières, and played at the Théâtre des Arts. It reproduces in realistic fashion police raids upon the secret resorts of conspirators, and the ruthless dispersal of mobs of strikers by volleys from cavalry carbines. The piece apparently is one succession of thrills from beginning to end.

Music.

One of the best compliments ever paid to an American author by the Germans was their acceptance of Alexander Thayer's as the standard biography of Beethoven. Thayer devoted most of the leisure hours of his long life to this task, yet he died (1897) before he had completed much more than half. The third volume of his biography appeared in 1879; the fourth has just been issued by Breitkopf & Härtel, and the fifth is to follow next year. The whole work, however, is no longer Thayer's alone. The first volume has been revised and brought up to date, and the second and third are being edited now and may be expected within two years. The fourth and fifth are largely from the pen of Herman Deiters, who built on the foundations left by Thayer two volumes which take cognizance of everything of value in regard to Beethoven brought forth since Thayer's death. When completed, the Thayer-Deiters Beethoven will be a monumental work, to be classed with Spitta's "Bach," Jahn's "Mozart," Chrysander's "Handel," Pohl's "Haydn," Glasenapp's "Wagner," and Ramann's "Liszt." It should be added that Hugo Riemann has provided the new Volume IV. with a preface, corrections, and additions, as well as an index.

In a search for material for a biography of Nicolo Paganini, Aristide Manassero, the music critic, has found at Chiavari four unpublished nocturnes for violin and piano, twenty-five autograph letters, and a Steiner violin which belonged to that composer. Hitherto only a fragment of a movement for violin and piano had been known. Similar discoveries and the fact that much valuable musical material lies neglected in public and private libraries in Italy has led Guido Gasparini, the librarian of the Conservatory of Music at Parma, to form an association for the double purpose of making an inventory of the autograph music, written before the nineteenth century, existing in Italy, and of taking steps for its preservation. The convention of musicians to be held in Ferrara in May is expected to support this movement.

The death is announced of Joseph Sucher, who was appointed conductor of the Royal Opera at Berlin in 1888 and retained that post for a decade. He was born in 1843, studied law in Vienna, but soon took up music as a profession. In 1876 he was appointed conductor of the Leipzig opera, and married the famous dramatic soprano, Rosa Hasselbeck. In 1878 both were engaged by Pollini for Hamburg. Ten years later they became members of the Royal Opera in Berlin.

Art.

Athenian Lekythoi with Outline Drawing in Glaze Varnish on a White Ground. By Arthur Fairbanks. With 15 Plates and 57 Illustrations in the Text. New York: The Macmillan Co.

The white Athenian lekythoi, or oil-jugs, form a distinct class in the history of Greek vase-painting. The delicate drawing on them and the varied scheme of their coloring have long made them one of the most interesting subjects of study for the archæologist. Several books and many articles have been written about them, notably Pottier's "Étude sur les lécythes blancs attiques à représentations funéraires"; but the subject has by no means been exhausted. The present monograph supplies a much-felt need. It gives us a systematic classification of white lekythoi into well-defined groups, which are, in the main, chronological, so that each series can be dated within ten or twenty years.

The two large classes into which the author divides his material are lekythoi in which the lines of the drawing are in glaze, and lekythoi in which the lines are in dull color. The present volume deals with the glaze-outline lekythoi; the second class is reserved for another occasion. The purpose of the author is not to make a thesaurus, but to study white lekythoi in their relation to each other and to vases in a different technique. The result of this minute research is to fix approximately the time of lekythoi with glaze outline drawing between 475 and 430, B. C. Within this period the writer places four distinct groups, subdivided into eight smaller classes. Under each class is given a list of vases, described in detail, which show the required characteristics. The number of vases described is large; many are published for the first time, and as the book is well illustrated, we gain a clear survey of the field. The concluding chapter deals with the scenes depicted on white lekythoi. In Athenian vases of the fifth century we can generally judge of the purpose which they served by the scenes depicted on them. The exact uses for which white lekythoi were employed is an interesting problem. Some time after the middle of the fifth century they seem to have been used only in connection with burials, since scenes connected with death and the grave occur to the exclusion of others. But before that domestic scenes are prevalent and during that time these white lekythoi were doubtless used by the women as simple toilet vases. Scenes connected with mythology and religion are also of common occurrence. In connection with these the author makes an interesting observation. He points out that while on black-figured vases "the gods are depicted as engaged in some form of distinctly human activity," the painter of the white lekythos selects rather "the human act of worship" and treats the gods almost always from this standpoint. This leads the author to surmise that some of these lekythoi were intended for use in a religious ceremony. Just what use there would be for small perfume jars in connection with worship cannot be determined from the data at our command. But, as the author says, it is by no means unlikely that perfumes as well as incense were used in the ceremony of burnt offerings.

As regards the much-discussed problem of the place of manufacture of the white lekythoi found outside Attica, the writer is in favor of an Attic origin for the Sicilian lekythoi, since "the slight differences between them and the lekythoi found in Attica are just such as might be expected between products for export and products for the local market." For the Eretrian vases also an Athenian origin is claimed; unless, indeed, Athenian workmen went over and worked in Eretria itself. The only white lekythoi which are undoubtedly of non-Attic manufacture are those from Corinth. They form a class by themselves in that they are rude in shape and rudely decorated; moreover, they seem to be made of Corinthian clay, and thus are certainly a local product.

It is to be hoped that the author will soon bring out the second part of his book, treated in the same thorough and scholarly manner.

The most important articles in the *Burlington Magazine* for April are devoted to Puvis de Chavannes, and to the American, Albert P. Ryder. In the former, which is described as "A Chapter from Modern Painters," Charles Ricketts treats Puvis, mainly, as a great inventor in landscape—with Millet almost the only innovator in the essential pattern of landscape design. The study of light he dismisses in a paragraph worthy of quotation:

This new study is in itself hardly more valuable than the conquest of relief which was the aim of the Tenebrosi. If this fashion in the painting of the seventeenth century stifled painting, and poisoned the color sense of a whole period, the landscape painters' rendering of the glitter of sunlight and sunset has disintegrated the plastic sense, narrowed the outlook, and established a convention in the conduct of pigment which is unsuited to the expression of form, and so affected the standard of figure painting. At any rate it has be-

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come a common fashion hardly more valuable than the light, animated manner affected by Ricci and Piazetta, who reacted against the cellar light of the Tenebrosi. If this is not all the truth, it yet contains an element of truth worth considering by our modern figure painters. Roger Fry writes of Ryder with much sympathy, and illustrates his article with five reproductions, which succeed in conveying more of that painter's strange impressiveness than one would have thought translatable into black and white.

In the *Rassegna d'Arte* for April Nelly Erichsen reports the discovery of a series of damaged frescoes by Benozzo Gozzoli in the Church of S. Francesco Lucca. Of these the Presentation and the Marriage of the Virgin, in a single composition, are fairly preserved, and seem a distinct addition to the work of this prolific master. V. Fazio Allmayer continues his concise but meaty articles on "The Arabs and Art in Sicily." He makes a good case for the originality of Saracenic art—the Byzantine origin of which has frequently been assumed—and for its enduring influence in Sicily, particularly in textile design.

"The Architecture of Greece and Rome: a Sketch of its Historic Development," by William J. Anderson and R. Phené Spiers, has been issued in a second edition, revised and enlarged by Mr. Spiers (imported by Charles Scribner's Sons). The first edition was reviewed at length in these columns March 12, 1903. We then noted that the book contained excellent material; that the contribution of William J. Anderson was valuable, and that the work of Mr. Spiers was the most trustworthy and suggestive to be found anywhere; but that the work was not well arranged, and in spite of valuable illustrations and sound teaching was inadequate. The present issue is improved in every important respect. The contents have been carefully rearranged. There are nearly eighty new illustrations (255 in all), and but few of those of the first edition have been dropped. Among the new are the plan of the palace at Cnossus and several details of sculpture from the same building, a valuable set of plans of the Selinus temples, and a plan of the famous temple-group at Baalbek. There is also much new text; and there are useful tables, such as the chronological list of Greek temples and other buildings, and chronological lists of historical events. The work is now an excellent book of reference, and if it is hardly interesting to read, that defect is the almost inevitable result of the compact presentation of so much and such varied material.

The posthumous book of J. K. Huysmans —"Trois églises et trois primitifs"—is in the best style of his later years. The three churches are of Paris, with their art full of the symbolism of the ages of faith, and with all sorts of human incrustations from their centuries of growth; and the three artists are Primitives of like kind. The prose of this writer, and perhaps his incisive, original thought, seem likely to have more influence after his death than during his life in its disconcerting course.

"Benvenuto Cellini à Paris sous François Ier," by Gailly de Taurines, is a book dealing lightly with the love and gallantries of the great artist who took pains to document posterity for his history; the volume belongs to the collection Bibliothèque du vieux Paris.

Paul Klincksieck and Th. Vallette, chemists at the Gobelins, publish a "Code des couleurs," with 720 color types, as a practical means by which naturalists, artists, merchants, and manufacturers may understand "with certainty" the designations made of distinct shades of color. It is a simplification of the Chevreul method.

Among the exhibitions at the dealers' galleries in this city are paintings by women at Knoedler's, till May 2; paintings by Matilda Browne at George A. Glaenzer & Co.'s, May 5; and mezzotints, W. K. O'Brien & Co.'s, May 30.

Finance.

THE OUTFLOW OF GOLD.

During the last fortnight there has been exported, from New York to Europe, $9,000,000 in gold, and by all indications, a much larger export is to follow. Exactly what does this mean? When our bankers, at the time of panic, went into Europe's markets, and, through the bid of 5 per cent. premium, drew $85,000,000 gold from Europe, and some $15,000,000 more from other parts of the world, the question whether that gold would stay in the United States was much discussed. Something was to be said on both sides. The most obvious contention was that, in theory, at all events, this $100,000,000 foreign gold was borrowed for an emergency, and should normally be returned when the emergency was over.

True, this gold was not obtained through the placing of "finance bills" by our bankers, like those put out in London, Paris, and Berlin, when they drew on Europe for the great Wall Street speculation of 1906. The gold imports of last November and December were largely financed through drafts, in advance of shipment, on European merchants' purchases of our grain and cotton. Nevertheless, the fact was that we procured this gold, not on an ordinary basis of exchange, and not to provide for expanding trade, but simply and solely because some $200,000,000 in cash had been taken by hoarders out of the channels of circulation. So long as this hoarding continued, there was an economic need for the new gold; had our inland trade expanded further after the $100,000,000 import, the gold might have been required as a basis for this larger volume of business. But in point of fact, commercial activity, at the opening of April, as measured by exchange of checks at the country's clearing-houses, was less by 33 per cent. than a year before; and, in the face of this diminished need for circulating medium, the currency in circulation, outside the Treasury, was $174,000,000 more than on April 1, 1907. For it must be remembered that, quite aside from the gold imports, the Treasury during the panic threw $79,000,000 of its cash surplus into the banks, and national bank note circulation was increased by $85,000,000.

In the period which provides the nearest parallel—that which followed the panic of 1893—a similar movement ensued. In the panic months we imported, through payment of a premium, $61,000,000 of gold, and put out $26,000,000 new bank currency. In 1893 a heavy Treasury deficit reduced the public surplus (in 1907 it was released through deposit in banks); the net result was an increase of $144,000,000 in the circulating medium, between midsummer, 1893, and the end of January, 1894. Yet, at the last-named date, the country's clearing-house exchanges, and hence, inferentially its volume of trade, were running less by 32 per cent. than a year before. The sequel to these conditions, during 1894, was a decided movement of international exchange rates against this country, and, in the end, export of $80,000,000 gold.

The force of this precedent was conceded, three or four months ago, but the reply was that we were paying for last autumn's imported gold by export of commodities, if indeed we had not already paid for it. Our exports had increased since the panic to a magnitude quite unparalleled—which was natural when producers were anxious to raise cash on goods for which the domestic sale was slow. Our imports fell to the lowest point in four years—which was also easy to explain, when the buying craze of a few months earlier had suddenly vanished. Consequently, not only did the excess of merchandise exports over imports surpass the highest previous monthly records, but it ran, during December, $58,000,000 beyond the excess of December, 1906, and in January $57,000,000 beyond that of January, 1907.

Here, it was contended, was visible evidence that at least the $100,000,000 gold imports of the panic period had been paid for, and therefore need not be returned. The argument was plausible; but it was offset by two considerations. First, the course of merchandise trade, after 1893, was precisely similar. In the twelve months before that panic outbreak, imports exceeded exports by $18,700,000; in the next twelve months the export excess was no less than $237,000,000. Yet, as we have seen, even more gold went back to Europe during 1894 than we had imported in the preceding panic.

But there is yet a second point. Every one who has studied the bewildering problem of international trade and international gold movements knows that export and import of merchandise is only one factor in the case. What is commonly called the "invisible trade balance" plays an important and at times a leading part. By that term is meant, either export and import of securities, or the movement of capital to be loaned outright, in the open markets of one country or another. Europe may have bought our securities at the low prices of the panic; but if it did, it probably sold them back when our prices had gone up 20 or 25 points in the recovery of January and March.

As for uninvested capital, it must be recalled that for several years our rates for loans, in the Wall Street market, have been far above those obtainable in Europe. At times, long before the panic, an actually extravagant rate was bid by New York for European capital, and that capital was certainly taken in quantity from Europe. But with the panic shock, the bursting of the bubble of speculation, and the reduction of one-third to one-half in trade ac-

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tivity, this condition of the money market changed. Instead of bidding higher rates than Europe's, our borrowers bid as people do when there is no demand for money. This week, when loans for two months, on Wall Street collateral, brought 2¼ per cent., and when three months' loans commanded only 2½, similar loans for the same maturities have gone at 4⅛ per cent. in Berlin and Vienna, at 3 to 3¼ in Amsterdam and Brussels, and at 2¾ even in Paris and London. In other words, New York to-day bids less for money than any European market. This is most unusual; the inevitable sequel is that capital invested here will go home to Europe. But its transfer cannot fail to move exchange rates heavily against us and start the eastward flow of gold.

How large the outflow will be, depends on other considerations—on our foreign trade, for one thing, and therefore on our harvests, and on the question whether revival of our internal trade will once more stimulate home demand for money. But in the meantime, with the New York surplus bank reserves already at the highest level reached since 1898, the gold sent back will not be missed by domestic markets.

BOOKS OF THE WEEK.

Allen, George Henry, and others. Supplementary Papers of the American School of Classical Studies in Rome. Vol. I. Macmillan.
Allier, Raoul. Le Protestantisme au Japon. Paris: Felix Alcan.
Barrus, Clara. Nursing the Insane. Macmillan. $2 net.
Bates, Arlo. The Intoxicated Ghost and Other Stories. Boston: Houghton, Mifflin & Co. $1.50.
Battell, Joseph. Ellen, or Whisperings of an Old Pine. Vol. II. Middlebury, Vt.: American Publishing Co.
Boileau, Selections from. Edited by Oscar Kuhns. Boston: Heath. 50 cents.
Brown, Alice. Rose Macleod. Boston: Houghton, Mifflin & Co. $1.50.
Carter, John F., jr. The Destroyer. Neale Publishing Co. $1.50.
Chambers, Julius. On a Margin. Mitchell Kennerley. $1.50.
Connor, Arthur B. Highways and Byways in Hampshire. Macmillan. $2.
Corbin, John. Which College for the Boy? Boston: Houghton, Mifflin & Co. $1.50 net.
Crooker, Joseph Henry. The Church of To-day. Boston: Pilgrim Press.
Cust, R. H. Hobart. Leonardo Da Vinci. London: George Bell & Sons.
Daw, George W. Socialism Unmasked. London: Anti-Socialist Press.
Deering, John R. Lee and His Cause. Neale Publishing Co. $1.50.
De Garmo, Charles. Principles of Secondary Education. Vol. II. Macmillan. $1 net.
Earle, F. S. Southern Agriculture. Macmillan. $1.25 net.
Eldridge, William Tillinghast. Meryl. Dodd, Mead & Co. $1.50.
Eliot, Sir Charles. Turkey in Europe. London: Edward Arnold.
Ellis, Havelock. The Soul of Spain. Boston: Houghton, Mifflin & Co. $2 net.
Ferguson, W. B. M. Zollenstein. Appletons. $1.50.
Ford, Sewell. Side-stepping with Shorty. Mitchell Kennerley. $1.50.
Ganghofer, Ludwig. Gesammelte Schriften. Second Series. Lemcke & Buechner.
Gardner, William Amory. In Greece with the Classics. Boston: Little, Brown & Co.
Goethe, J. W. von. Poetry and Truth from My Own Life. Translated by Minna S. Smith. 2 vols. London: George Bell & Sons.
Hardy, Thomas J. The Gospel of Pain. London: George Bell & Sons.
Harper, Walter B. The Utilization of Wood Waste by Distillation. Van Nostrand Co. $3 net.
Hasse, Adelaide R. Index of Economic Material in Documents of the States of the United States, Rhode Island, 1789-1904. Washington: Carnegie Institution.
Henshall, James A. Favorite Fish and Fishing. Outing Publishing Co. $1.25 net.
Herrick, Robert. The Master of the Inn. Scribners.
Jones, J. Arnold. A Short Practice of Aural Surgery. Lane. $1.75.
Journals of the Continental Congress, 1774-1789. Vol. X. Washington: Government Printing Office.
Kennedy, Charles Rann. The Servant in the House. Harpers. $1.25.
Lanehart, Lola. Drift O' Dreams. Los Angeles, Cal.: Times-Mirror.
McCutcheon, George Barr. The Husbands of Edith. Dodd, Mead & Co. $1.25.
McElroy, John. The Economic Functions of Vice. Washington: National Tribune.
More, Paul Elmer. Shelburne Essays. Fifth Series. Putnams. $1.25 net.
Moryson, Fynes. An Itinerary. Vols. III and IV. Macmillan. $3.25 net each vol.
Noyes, Ella. The Story of Milan. Macmillan. $2.
Okabe-Kakuya. Japanese Sword Guards. Boston: Museum of Fine Arts.
Orr, Mrs. Sutherland. Life and Letters of Robert Browning. Revised edition. Boston: Houghton, Mifflin & Co. $2 net.
Palmer, George Herbert. The Life of Alice Freeman Palmer. Boston: Houghton, Mifflin & Co.
Partsch, Herman. Message to Mothers. Paul Elder & Co. $1.50 net.
Report of the New York Produce Exchange, 1907. John Polhemus Printing Co.
Report of the Thirteenth Annual Meeting of the American Bar Association, 1907. Vol. XXXI. Baltimore: The Lord Baltimore Press.
Sabatier, Paul. An Open Letter to His Eminence Cardinal Gibbons. Translated by John R. Slattery. Boston: Sherman, French & Co. 60 cents net.
Schechter, S. Studies in Judaism. Philadelphia: Jewish Publication Society of America.
Schultze, Ernst von. Kulturgeschichtliche Streifzüge. Lemcke & Buechner.
Scollard, Clinton. Voices and Visions. Boston: Sherman, French & Co. $1 net.
Sedgwick, Henry Dwight. The New American Type and Other Essays. Boston: Houghton, Mifflin & Co. $1.50 net.
Stanton, Stephen Berrien. The Essential Life. Scribners. $1 net.
Sullivan, T. R. Lands of Summer. Boston: Houghton, Mifflin & Co. $1.50 net.
Thayer, William Roscoe. Italica: Studies in Italian Life and Letters. Boston: Houghton, Mifflin & Co. $1.50 net.
Van Dyke, John C. The Money God. Scribners. $1 net.
Wales, Hubert. The Yoke. Stuyvesant Press. $1.50.
Wallace, George. The Disinherited. J. S. Ogilvie Publishing Co. $1.
Ward, John J. Some Nature Biographies. Lane. $1.50.
Watts, W. Benedict. The Engineers' Quiz Book. Democracy and Civil Service News.
Webb, M. de P. India and the Empire. Longmans. $1.20 net.
Woodward, Ida. In and Around the Isle of Purbeck. John Lane Co. $6.
Yardley, Maud H. Nor All Your Tears. R. F. Fenno & Co. $1.50.

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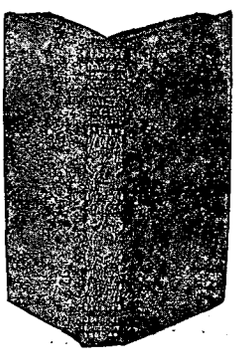

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